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MONTHLY



SEPTEMBER 1947

How You Can Master GOOD ENGLISH

— — *In 15 Minutes a day*

THOUSANDS of persons make mistakes in their everyday English—and don't know it. It is surprising how many persons fail in spelling such common words as "business," "judgment," "beneficiary," and "receive"; say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. And it is equally astonishing how few know whether to use one or two "c's" or "m's" or "s's" (as in "recommend" or "disappoint"), or when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they *lack confidence* in their use of language.

What Does Your English Say About You?

Does your English help or hinder you? Every time you talk, every time you write, you show what you are. When you use the wrong word, when you mispronounce a word, when you punctuate incorrectly, when you use trite, commonplace words, you handicap yourself enormously. English, the very tool you should use to improve your business or social position, holds you back. And you don't realize it, for people are too polite to tell you about your mistakes.

But now Sherwin Cody offers you a commonsense way to acquire a mastery of English in only a few minutes a day. It's so easy for you to stop making the mistakes in English which have been hindering you and learn to present your ideas clearly, forcefully, convincingly, on all occasions—*without even thinking about it!*

What Cody Did at Gary

For many years Mr. Cody studied the problem of creating instinctive habits of using good English. Sometime ago he was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under the old methods.

Even more recently, in the schools of Colorado Springs, an experiment was conducted under the supervision of F. H. Bair, then Superintendent of Schools in that city. Mr. Bair kept part of the school system under the old method of English instruction and put two elementary schools and one of the Junior High Schools (about seven hundred pupils in all) under the Cody method. Results were astounding! In his report at the end of the experiment, Mr. Bair states, in part, "The general results as shown by the statistical summaries and by the materials that I looked over were astonishing. It will be seen that the experimental schools in every case gained very sharply over the control schools. It would appear that Mr. Cody has come upon an idea and to some extent a procedure almost revolutionary in the teaching of English."

100% Self-Correcting Device

The basic principle of Mr. Cody's new method is habit-forming. Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express your meaning, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

Mr. Cody's 100% Self-Correcting Device (upon which he holds a patent) does exactly this thing. It is his silent voice behind you, ready to speak whenever you commit an error. It finds your mistakes and concentrates on them. You are not drilled upon anything you already know; and, unlike the old ways of learning English, there are no rules to memorize.

The study of English has been made so simple that much progress can be made in a very short time. No more than *fifteen minutes a day* are required—and not of study, but of fascinating practice! Those who take advantage of Mr. Cody's method gain something so priceless that it cannot be measured in terms of money. They gain an impress of breeding that cannot be erased. They gain a facility of speech that marks them as educated persons in whatever society they find themselves. They gain the self-confidence and self-respect which this ability inspires. As for material reward, certainly the importance of good English in the race for success cannot be over-estimated. Surely no one can advance far without it.

Write for FREE BOOK

A new book explaining Mr. Cody's invention is ready. If you are ever embarrassed by mistakes in grammar, spelling, pronunciation, punctuation, or if your vocabulary is limited, this new free book, "How You Can Master Good English in 15 Minutes a Day," will prove a revelation to you. It can be had free upon request. There is no obligation. Send the coupon or a letter or a postal card for it now. SHERWIN CODY SCHOOL OF ENGLISH, 369 B. & O. Building, Rochester 4, N. Y.



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Moody MONTHLY

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WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. XLVIII

SEPTEMBER, 1947

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September, 1947

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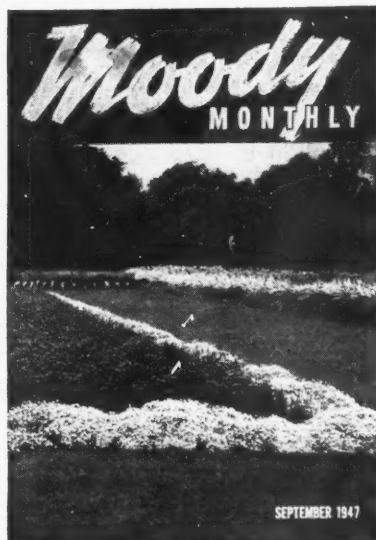
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THIS MONTH'S COVER



Chicagoans will recognize these as the late summer flowers in Chicago's Lincoln Park. In 1945 Dr. and Mrs. Houghton were so impressed by their beauty that they wanted to share it with MOODY MONTHLY readers. The first of two full-color pictures appeared on the September, 1945, cover.

In a few weeks these flowers will be gone, and cool autumn days will prepare us for another winter ahead. "The flower fadeth: but the word of our God shall stand forever" (Isa. 40:8).

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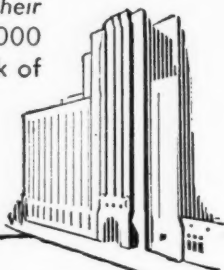
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Editorials

Hurry! Hurry!

A Chinese visitor to this country, viewing with alarm the mad rush of contemporary American life, summed it all up in four words:

Hurry, worry, marry, bury!

Since the description is patently appropriate, Murray Smoot's article "Slow Up" should come as a timely stop—look—listen. Besides being good reading, it should lead serious readers to some careful study of the scripture passages it reviews. We like its thoroughness and its faithfulness to the Word of God. We think you will, too.

Probably there will be some reactions though. Modern life is so fast that some of us find it hard to keep up as it is. How, then, can we be asked to slow up?

We envy the spiritual leaders of another day who lived at horse and buggy tempo—who could go to bed at nine o'clock, and rise early for prayer. If life were as slow now as it was then, we, too, would find time for quiet meditation and spiritual growth. So we reason. . . .

And we excuse our lack of power because of the busy tempo of our lives.

One man who excused nothing mediocre in his life—or in others—was Dr. Reuben A. Torrey. He practiced a true balance between quiet devotional life and busy Christian activity. He is introduced in this issue—perhaps for the first time to many of our readers—in "A Giant among Men," a fascinating, behind-the-scenes story of his spiritual stature that came from an interview with Mrs. Torrey, who still lives in Wheaton, Illinois, and recalls all the little personal attributes that went to make Dr. Torrey's Christian character.

Is This History?

A successful animal*, George R. Stewart, of the University of California, has recently written *Man, an Autobiography*.

The book would scarcely deserve notice

All editorials, unless otherwise designated, are by Walden Howard, member of the editorial staff.

*Man, according to Mr. Stewart, is descended from animals who were successful in adapting themselves to the opportunities of their environment.

September, 1947

if it were not for the fact that *Reader's Digest* has popularized it by printing a condensation in a recent issue. Since thousands of impressionable Americans will read either the book or its review, it is well to point out its glaring fallacies.

The book pretends to trace, in story-book fashion, the history of man from his earliest origins down to the present day. Like other popular expositions, such as Hendrik Willem Van Loon's *Story of Mankind*, it shows how ridiculous evolution really is. (Evolutionists sound far better when speaking of ontogeny and transmutation and other high-sounding scientific technicalities.)

Professor Stewart's first error is in supposing something that no one can prove, and which other evolutionists openly repudiate. Man, he thinks has descended from a tree-climbing animal. Stewart has made his "descent from the trees" a very dramatic story. The only trouble is "it ain't so." Even the words of prominent evolutionists contradict it. Take the words of Henry Fairfield Osborn, for many years president of the American Museum of Natural History and America's greatest paleontologist, to prove it. Osborn is thumbs down on the whole idea that man came from any kind of a tree-climbing animal. So Mr. Stewart has one of the most distinguished scientists against him from the start.

Incidentally, a good answer to any argument from an evolutionist is to read what the other evolutionists say. There is scarcely any area of agreement among them in the whole field of origins.

Best Two Books

For serious students of evolution, the two best books are George Barry O'Toole's *The Case Against Evolution*, still valid though first published in 1925, and F. E. Hamilton's *The Basis of Evolutionary Faith*, published in 1931.

The present status of evolutionary thought remains largely unchanged. Most scientists are evolutionists because evolution is the best explanation of things if God is to be excluded from His universe; but no scientist has the ghost of an idea about the "how" of evolution. Every theory to explain the process has had to be

discarded under the scrutiny of science.

Meanwhile scientists go on believing that evolution must be true, expecting some day to hit on the answer; and public school teachers go on teaching America's young people the theories they learned twenty years ago at normal school—theories which have long since been exploded, but which keep cropping up in popular books like this one from Mr. Stewart.

After Mr. Stewart gets his ancestor out of the trees, through the long processes of learning to make fire and clothing and spears, and up to the period of known human history, he traces his story in a very unique but thoroughly prejudiced manner.

To Mr. Stewart there have been only two creative periods in history: the first was the rudimentary development of agriculture and animal husbandry many centuries ago, and the second was the industrial and inventive period which is still going on. Here the author reveals his bias. Only that which results in greater harnessing of the physical forces of the universe merits his consideration as a force for progress.

False History

Intellectual development is dismissed with a careless word. (The great era of Greek culture is labeled a non-creative period, when men didn't do anything, but just talked about it!)

Moral and religious forces in history are completely ignored. To read the book one would not know religion even existed. The entire period from 2000 B.C. to A.D. 1000 is passed over hastily, because in the writer's opinion nothing of consequence occurred.

No, Professor Stewart, nothing happened except the birth of Christ, His matchless life and teaching, which have altered the thinking of the entire civilized world; His sacrificial death and resurrection, by which men have been enabled to enter into eternal fellowship with God. No, nothing has happened except the birth of the Christian Church and its great militant missionary program, which has shaped the course of nations and continents.

But a professor from a great state university chooses to ignore the very existence of the greatest force, by far, in all history. The professor is not simply wrong in his opinions, he is completely dishonest as a historian.

The book ought to be ignored. It does not deserve the time it takes to read it. But since for some strange reason it has gained wide popularity, we need to warn men against the dangerous falsity of its weird tale.

New Calendar?

A great deal of commotion is being stirred up by plans for a new world calendar to go into effect in 1950.

Originally on the agenda of the Economic and Social Council of the United Nations, the proposal has since been dismissed by that group, but the issue remains before the Congress of the United States in the form of bill H.R. 1345. A "World Calendar Association" has been

created to arouse public opinion for the measure and doubtless much agitation for it will continue in the secular press.

In brief here is what is proposed: A calendar of 364 days, of four uniform quarters with months of 31, 30, and 30 days respectively. Every year (and every quarter) will begin on Sunday, and each month will contain twenty-six working days, with either four or five Sundays.

But 364 days is one short of our present 365 day calendar—to say nothing of the added day we have to slip in every leap year to slow our calendar down to the sun's cycle.

What the world calendar proponents plan to do with these extra days is this: December will always end on the thirtieth (for uniformity), but between Saturday, December 30, and Sunday, January 1, will be put an extra day, not an integral part of the calendar, but a world holiday! Every four years another extra day will be slipped in between June and July without being figured in the calendar.

The whole discussion is probably confusing to most Christians. Whether the world planners have insidious motives and are attempting to upset religion is doubtful. They are seeking international uniformity in business and economic life, and they expect that religious groups will follow their new scheme. They may encounter unexpected opposition from many quarters, for if they have their way our present continuity of days will be disrupted. But we will still have a seven day week, and Christians will not find it impossible to conform.

God has ordained one day in seven as a day of rest and worship. We observe the first day of the week as the Lord's Day. If we are forced to live under a new calendar, we will continue to observe the first day of each week. We will still have fifty-two Sundays each year.

The question, then, is about those two extra days. For the world they will be holidays, certainly not work days. Here is a possible solution for Christians, though there may be reasons which will preclude its adoption. Set aside the two holidays for special religious observance and testimony to a godless world of our devotion to our Lord under any calendar system.

Dilemma

An amusing story tells of a group of theologians who were discussing predestination and free will. The argument grew so heated that sides were drawn and the group broke up into two fiercely prejudiced factions.

But one young theologian, not knowing to which camp he belonged, stood for a moment trying to decide. At last he made up his mind to join in with the predestination crowd. But when he tried to push his way in, they asked, "Who sent you here?" "Nobody sent me," he replied, "I came of my own free will." "Free will!" they fairly shouted at him. "You can't come in here of your own free will. You belong with the other group."

So he turned and went toward the free will group. But when he tried to join

them someone asked, "When did you decide to join us?" "I didn't decide," he answered. "I was sent here." "Sent here!" They were horrified. "You can't join us unless you choose to by your own free will." And so he was excluded from both companies.

The story ends there. As a story it is amusing enough. But if it were real life a third group would have to be added—the group of sincere Christian men and women who hold both biblical points of view in balance without sacrificing the meaning of either one.

Read Our Mail!

We wish you could. One of the things that would impress you would be the letters from foreign missionaries who received MOODY MONTHLY as free gifts from the missionary fund.

Hundreds of missionaries—some in lonely, isolated outposts—count on MOODY MONTHLY for spiritual refreshing, and for information on important events on the Christian scene. Gift subscriptions are made possible by Christian people here at home. You may either send us the name of the missionary to whom you want to send the MONTHLY, or let us choose from our list of those who want it.

Let's do everything in our power to encourage and help those who represent us on the front lines.

Gipsy Smith

"A good gipsy dies on a journey," so the legend goes. And Rodney (Gipsy) Smith, often called the grand old man of evangelism, died aboard the Queen Mary, August 4, three hours out of the port of New York.

Smith was eighty-seven, had been ill for some time, and was coming to the United States for his health. It was not his first trip. More than thirty times before his preaching tours had brought him to this country, and even to the last he had hoped to preach the gospel of Christ again.

Born in a gipsy tent near Epping Forest, England, he was converted at sixteen and began to preach. He brought to the pulpit a passion and zeal that made him a mighty instrument for God. Thousands in this country and around the world will mourn his going, but will thank God he came their way.

YFC at the Crossroads

By William Culbertson

It was my privilege to participate in the Youth for Christ Conference at Winona Lake, Indiana, during July. In addition to the privilege of ministering to the hundreds of young people in attendance, some very definite convictions of mind and heart were formed with regard to this movement among youth.

In a sense, Youth for Christ was at the crossroads. I do not suggest that there might have been immediate deterioration in influence, but it is necessary for any Christian group to have a vision that looks beyond its native shores. For the past year the movement has been used of God in reaching a number of other coun-

tries, particularly Great Britain, the Netherlands, India and China.

The leaders of Youth for Christ, meeting in their own convention which was held simultaneously with the conference, launched out on a new program which is truly worldwide. These young men, facing what they realize is perhaps the most critical time in history, have decided, under God, to go the limit in the matter of entering the countries of the world with the gospel (see "Around the World," page 30).

Frequently the expression "Evangelize the world in this generation" was heard. A budget was adopted which was twice the amount of the budget of the year before. In a way which would certainly indicate that God was in it all, God's people rallied to meet this need. A spirit of expectancy and of venture characterized the sessions of the convention and the conference.

Another item which greatly impressed me was the intensity and the earnestness of the leadership of the convention and conference. It was especially detected in the life and speech of those who have been to foreign countries with the Word of Life.

Facing obstacles and hindrances which only God could overcome, these young men experienced something of the miraculous working of the Lord, and reported that God had met them in their need. However, each one of them recognized that the work already done is but a fragment of that which awaits to be done. Both in giving and in willingness to go, the young people in attendance gave evidence that God had spoken to their hearts. We can still thank God that there are those who so love the Lord Jesus that they have in them that of which martyrs are made.

I was also impressed by an advancing maturity evidenced by these youth leaders. As one of their own number put it, "It seems as though we have grown up."

Facing a desperate world condition, realizing their own inability, and evidencing great faith in the God who can do the impossible, these youth leaders prayed, thought deliberately, and came to some conclusions.

Among others, there were two evidences of maturity for which we thank God. One was the great emphasis on the need to have biblical instruction for those who make a profession of faith in the Lord Jesus Christ. Certainly, we would not say that this emphasis came into being at Winona, but it surely was enlarged and given a most prominent place.

Another matter which denotes a maturity of experience was the emphasis on the person and work of the Holy Spirit. Again, this note certainly has been sounded in the past, but the recognition of the need for the children of God to know the fullness of the Spirit of God found a large place in the ministry of the week. This is not only a wholesome preaching; it is an imperative one.

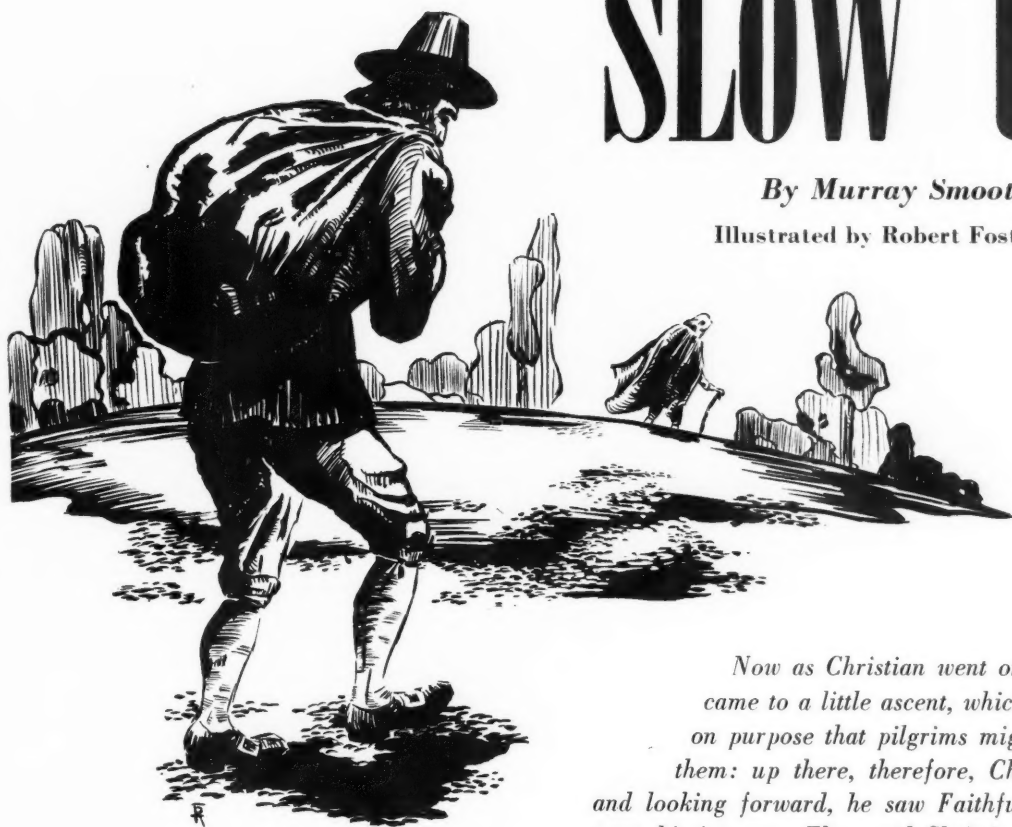
We pray that the God Who raised up young men through the ages will so move in the coming year through Youth for Christ International that the whole world will feel the impact of the blessing and power of God.

Moody Monthly

SLOW UP!

By Murray Smoot

Illustrated by Robert Foster



Now as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them: up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, "Ho, ho; so-ho; stay, and I will be your companion." At that Faithful looked behind him; to whom Christian cried, "Stay, stay, till I come up to you." But Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.—Bunyan's *Pilgrim's Progress*.

A FAVORITE EXPRESSION of Augustus was, "Make haste slowly," and Bunyan's Christian had done well to heed him. Indeed, so might we. We hurry to breakfast, hurry to work, hurry at work, hurry from work, hurry into the evening's activities, and hurry back to bed whence our round got its turbulent start. In short, we live in a state of constant, exhausting acceleration.

The germ of precipitancy has invaded the Church of Jesus Christ. In much Christian literature is found the fruit of it. "Onward"—"Great Campaign"—"New Era"—"Forward"—to what? To Hollywood-style meetings? To grander edifices? To more frequent "special services"? Could it not be true that some of us have allowed this tempting tempo to rush us far beyond the voice of Him who sat quietly by a well to "speak a word in season" to a sin-weary heart? "Quicker results! Larger results!" Is the Holy Spirit in a hurry?

God's methods are flexible, it is true, but these methods are merely expressions of His principles, which are timeless and more rigid than Gibraltar. A careful modernization of a scriptural method is certainly commendable, but must we be flying into hitherto wholly unknown and unwarranted principles? A consideration of methods is not my burden, but rather an at-

tempt to discover the scriptural principles of Christian operation. And the principle which runs throughout the Word of God is: *He that believeth shall not make haste.*

Intensive study of the Hebrew words translated "haste" in the Old Testament leads to but one conclusion: God condemns it.¹

There are a few exceptions that prove the rule, such as in case of physical urgency, obedience to commands, and flight from evil. But wherever there is in view a spiritual or mental attitude, or service, or guidance, haste is universally condemned.

Note how God lavishes His graces upon these words:

Ponder: "Ponder the path of thy feet, and let all thy ways

¹The student is urged to study these words for himself in an exhaustive concordance. Occasionally one hears reference to I Samuel 21:8: "The king's business required haste," with the implication that God's work should be handled as immediately as possible. The context, however, shows that the statement was a fabrication offered by David to secure his own personal safety. "That thou doest, do quickly" (John 13:27) will likewise require a contextual application.

Special notice should be given Isaiah 28:16: "He that believeth shall not make haste." Paul cites this verse, as well as Isaiah 8:14, 15, in Romans 9:33, where he says, "Whosoever believeth on him shall not be ashamed." Paul's word means to be greatly disgraced, or to feel shame and reproach before another. Here is the picture: Christ is a stumbling-stone in His consistent life and unheard-of death. To rush headlong against His person or hurriedly to rush past Him will surely result in a humiliating fall—much like Bunyan's impetuous Pilgrim.

Mr. Smoot is a staff leader for Young Life Campaign. His headquarters are in Seattle, Wash.

September, 1947

be established" (Prov. 4:26). "But Mary kept all these things, and pondered them in her heart" (Luke 2:19).

Tarry: "For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost" (I Cor. 16:7, 8). God has given us time, so we should take time, redeem it, use it to its fullest. To be in a constant rush and hurry is to waste time, to exploit a gift from God. (See also Acts 9:43; 10:48; 20:5, 15; 21:4, 10; 28:12, 14.)

Meditate: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night" (Josh. 1:8). "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Ps. 1:2). "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. 4:15). God's true servants must be experts in this grace. It is not sufficient for believers to listen only to another's exposition. To grow in grace requires careful, oftentimes arduous, mining all alone in the deep caverns of God's Word. There is nothing quite as refreshing as waters we ourselves have drawn (Prov. 5:15; see also Ps. 63:6; 77:12; 119:148).

Muse: "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands" (Ps. 143:5).

Wait: "My soul, wait thou only upon God; for my expectation is from him" (Ps. 62:5). "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

²See also Isaiah 30:18; Psalm 33:20; Isaiah 8:17; Zephaniah 3:8; Isaiah 49:23; Genesis 49:18; Psalm 25:5; 27:14; 37:34; 40:1; 52:9; 130:5, etc.

Galloway Photo



This calls to mind Old Testament words dealing with faith. They carry with them an air of ease and relaxation; one senses the quiet and eternal hush of heaven. Notice each verb is different, yet all partake of a common restfulness and confidence in the integrity of the Faithful One. This is the essence of true and living faith.

We find these characteristics: The steadfastness of faith (Exod. 4:31); the refuge of faith (Ps. 143:9); the security of faith (II Kings 18:5); the patience of faith (Isa. 40:31); the rest of faith (Isa. 63:14); the entrusting of faith (Ps. 37:5); the endurance of faith (Ps. 37:7); the dependence of faith (Isa. 26:3); the abiding of faith (Num. 9:18); the expectancy of faith (Ps. 145:15); the serenity of faith (Isa. 30:15); the reliance of faith (II Chron. 14:11); the trust of faith (Dan. 3:28); the devotion of faith (Job. 13:15); the tranquility of faith (Jer. 30:10); the relaxation of faith (Jer. 6:16); the obedience of faith (Exod. 34:21); the hope of faith (Ps. 16:9); the peace of faith (Ps. 62:5); the submission of faith (Gen. 22:18).²

Be slow: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1:19; see also Prov. 14:29; 15:18).

Be patient: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the

³Henry Drummond writes (*The Greatest Thing in the World*): "Love is Patience. This is the normal attitude of Love; Love passive, Love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For love understands, and therefore waits."

precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7; see also Luke 21:19; Rom. 5:3; 15:4; II Cor. 12:12; Col. 1:11; Heb. 12:1; James 1:4; 5:11).⁴

OUR TITLE is "Slow Up," not "Slow Down." There is a great difference. It is the difference between a well-trained or a well-tired runner. It is the difference between a stalking tiger and a satiated one. It is the difference between a sleuth and a sloth. God has called us to ponder our feet, not to pamper our flesh. "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through" (Eccles. 10:18). But just as surely, "Haste makes waste." There is no place in God's husbandry for the hasty or the lazy.

What, then, should be our course of action in the light of God's Word? How must this slowing up process be applied to our daily walk and ministry? There are three broad lines which provoke consideration.

First, in preparation for the gospel ministry.

Haste is often costly when a young man decides to cut the corners of his preparation days in order to enter the swirl of Christian activity. The motive is praiseworthy, but the thinking is shallow.

The youthful student chafes: "How can I sit in this place of comfort and blessing while millions are perishing without Christ?" From the immediate point of view this appears unanswerable, but viewed from the long range it proves miserably affected with spiritual myopia. To the hasty-spirited young convert, Samuel's admonition to Saul carries forcibly: "... but stand thou still a while

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"An High Place"

The God of Jacob is an high place for us.—Psalm 46:7, margin

By SARA ANN WILSON

Above the noise of earth,
Above its woe and dearth,
Above its toil, or mirth,
I have a place;
'Tis found in Christ alone,
Who now is on the throne;
In Him I hide—at home
In this high place.

Above the things that vex,
The burdens so complex
That harass and perplex,
I have a place;
'Tis found in Christ, my Lord,
And in His precious Word;
True peace He doth afford
In this high place.

So high above the din
Of conflict, and of sin,
And thoughts of self within,
This sweet high place;
'Tis there I find my peace,
My freedom, and release,
And all my fears do cease
In this high place.

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that I may [show] thee the word of God" (I Sam. 9:27).

Perhaps the three most greatly used servants of Jehovah were Moses, Paul and Jesus Christ, the Son of God. The Scripture's testimony of their training should prove invaluable.

Before Moses was ready for his role in the redemption of Israel, he had to be "farmed out" in the wastelands of Midian for forty years (Acts 7:29, 30). Before Paul was fully primed for his blessed missionary and epistolary career, he was trained in the most thorough educational regimen of his day.

A most significant and amazing feature of Christ's earthly ministry was the fact that He *grew* in stature and wisdom. From the human standpoint He "learned obedience"! And it was not until the Saviour "began to be about thirty years of age" (Luke 3:23) that God the Father was pleased to ordain Him into His blessed, though brief, public ministry. The Lord seemed in no hurry to enter this phase, though the whole world languished for His healing touch. If He wrought such glorious deeds in three years, why did He not begin earlier?

Perhaps this, in part, is the answer. We are told by physiologists that thirty years of age is the normal time of a man's bloom of maturity. Until that time he is still in the preparatory process. He will be learning after that time, of course, and practicing before that time, but thirty years of age remains the normal time of "readiness."

From a study of the kingly line of Judah, this seems to be borne out. David, the greatest king of Israel, began his reign, significantly, at thirty years (II Sam. 5:4). Jehoshaphat was crowned at thirty-five. From then on (with the exception of the wicked Jehoram, who began at thirty-two, and the good Hezekiah, at twenty-five) the evil kings of Judah picked up their weighty scepters at too early an age—an average of twenty-two and one-half years.

Although the legal (Num. 8:24) and morally responsible (Num. 14:29) age of Old Testament Jewish youth was twenty, the Lord had a higher standard for His Levites. They were admitted at twenty-five (Num. 8:24), but undoubtedly served as apprentices for several years before undertaking full responsibility. Indeed, Numbers 4:3 states specifically, "... from thirty years old and upward ... all that enter into the host, to do the work in the tabernacle of the congregation."

There is no definite age limitation expressed in the Scripture for the priest, but all evidence points to the fact that he had to be a fully matured man. He had to be physically perfect, and he was generally seen as the head of a family.

In the New Testament, all responsible offices were carried by the bishops, elders¹ and deacons. The requirement for all was that they were to be men of good repute, who had proved and established their integrity through the rigors of time. A

¹The word *presbiteros* means literally an older, venerable man. "A person who, on account of his age, occupies the office of a ruler, ... given special functions or authority consistent with [his] age, experience, or dignity" (Webster).

Paulographs

How to Look at Christians

We are bound to give thanks to God always for you, brethren beloved of the Lord.—II Thessalonians 2:13, R.V.

HOW we treat people is governed very largely by what we see in them. In the verse quoted we find the apostle addressing his readers as "brethren beloved of the Lord." It was Paul's habit to view believers in the various churches in the light of Christ's love for them. Would that it might become second nature for us to visualize our fellow Christians through the same transfiguring medium! Our own lives would thereby be greatly enriched and the Church as a whole made far more productive for God.

More than one person has exclaimed on looking for the first time through a pair of much-needed glasses, "Why, it is a new world!" We do not truly know the Christians with whom we come in contact from day to day until we behold them as objects of the unutterable love of Jesus. Like the world of nature glorified in ten thousand indescribable ways by the magic of sunlight, so will the hearts and lives of our brethren in the Lord blossom out into ever new varieties of moral and spiritual loveliness when we come to realize in the depths of our being how precious they are to Jesus Christ.

C. Norman Bartlett

bishop must not be "a novice," according to I Timothy 3:6, "lest, being lifted up with pride he fall into the condemnation of the devil."

A young man one or two years out of high school and home environment has rarely been exposed enough to the trials of life. He must try his wings; he must meet the world in all its vices and devices—and overcome. There are rough edges to be smoothed; there are weak spots to be girded. It is during this edifying era—the teens and twenties—when God shapes a man into his life work. These years give themselves too easily to wings as it is; how vital, then, to use them wisely. They will never return again!

Undoubtedly there are times when God leads individuals into the standing grain at earlier ages. He has used ignorant and unlearned men "to bring to naught the things that are," but do not miss the point: God used men in spite of deficiencies, not because of them. The two most successful evangelists of the past century were Dwight L. Moody and Charles Haddon Spurgeon. Both were unschooled, but both overcame the handicap, and then set about to found schools to remove the handicap from their successors. Moody's famed maxim was, "My human best, filled with the Holy Spirit."

Oh, the solemn responsibility that enshrouds the minister of the gospel of the grace of God! When he speaks he becomes a savor of death or life to the hearers (II Cor. 2:14-16). Men accept or reject Christ on the basis of his testimony. May God, the Judge of the living and the dead, give us the holy dread of Paul: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth [examines, probes] our hearts" (I Thess. 2:4). "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

This may sound harsh and arbitrary to

the liberal theologian or the slipshod evangelical, yet what man among us would submit to a major operation under the scalpel of a college freshman? Thank God, soul operations are wrought wholly by the blessed Holy Spirit, but must He use rudely tooled or unproved instruments?

Second, in promulgation of the gospel message.

Here again, "haste makes waste." The longest way around may be the shortest way home. Just because some organization or individual has apparently made a great *fact* in one sphere of endeavor, all Christendom need not feel inexorably drawn into that particular method. It might well be a ministry limited to the one individual, and actually outlawed to others.

"It is good because it works" is a dangerous philosophy in Christian activity. We are dealing with never-dying souls of men. There is no place for spiritual speculation. How prepared is a finite being to judge *spiritual* results? Perhaps a safer rule should be, "If the Bible recommends it, it is good."

Mass evangelism is the emphasis today because it worked yesterday. Surely it has its God-established place in the gospel ministry, but so also has the more widely used New Testament method of man-to-man evangelism. Paul had mighty few mass meetings, and the Lord's recorded great public gatherings can be counted on one hand.

Personal interviews and training the twelve apparently occupied most of the Saviour's precious three years of public ministry. Strange, He did not travel from one heralded convocation to another, sweeping in hordes of converts! Interesting, is it not, that He was found most of the time at the seat of custom, or Solomon's porch, or Jacob's well, or under a sycamore tree, or in Martha's humble cottage, or the upper room, or the quiet Garden of Gethsemane? Yet the result

[Continued on page 54]

Where shall I go to college?

Here are representative answers from two Christian students—one at a Christian school, the other at a state university.

I Chose a Christian College

By John Crew Tyler

WHERE SHALL I go to college? This is a pertinent and vital question for those who graduate each year from high school and for many returning veterans. They face the decision of whether to pursue their education at a standard secular college, or at a Christian college.

Before entering the armed forces, I spent two years at a large city university of national and international fame, and now as a civilian I have completed my first full school year at a school that is distinctly evangelical in its emphasis. Possibly I may be able to help those who are still pondering the question of schools, by pointing out the contrast that exists between the typical college and the Christian college, and by enumerating the reasons why I chose a Christian school.

In the first place, *the Christian college stands upon theistic presuppositions*. Every basic philosophy of life begins with certain assertions and presuppositions. To say that the average state university is objective in its approach or is neutral in its position is simply not true. The claim that the typical college is not "narrow-minded" or religiously biased does injustice to the facts.

Often it is claimed that the secular school is open-minded in presenting all points of view fairly and squarely, so that the student may taste for himself, and make his own choice. This was once my own conception of the non-Christian educational institution. Now, however, I realize that involved in the very scientific approach of which college professors are so proud is the assumption that the unaided reason is potentially able to discern the true from the false. The scientific position is already committed, consciously or unconsciously, to a basic presupposition.

Thus the college professor, for example, who invites his students to cast off the "traditionalism" of the Christian system, and discard the concept of a supernatural biblical revelation, is far from being objective. Implicitly, if not explicitly, in his thinking he is proceeding from the presupposition of the autonomy of human rationality.

We all start with certain presuppositions, and when once we see the impossibility of being neutral, the question of where to begin is raised. The non-believer begins with human rationality, but the Christian begins with faith in the scriptural God, and from His revelation derives his basic postulates.

Just as certain presuppositions are implicit in the thinking of non-Christians, the Christian likewise has his presuppositions. The Christian is committed to the following postulates: (1) An absolute, self-contained, ethical, personal God; (2) the ontological Trinity, of Father, Son and Holy Spirit; and (3) the doctrine of a creation by the act of God's omnipotent will, *ex nihilo*, out of nothing.

These presuppositions are taken from the Scriptures, and without these there can be no Christian system of thought that is at all consistent. As a Christian, I can appreciate that the curriculum of a Christian college is based upon these theistic presuppositions.

In the second place, *the Christian college offers a unifying factor in a liberal arts education*. Educators have long bemoaned the fact that modern college education is without a unifying core. Even such outstanding men as Dr. Hutchins of the University of Chicago have suggested that college departments should find their core and unity in a metaphysics.

The idea of allowing the department of theology to unify the curriculum would probably be most distasteful to the non-Christian college teacher. Nevertheless, even non-Christian educators are freely admitting the [Continued on page 66]

I Went to University

By Jack Rayburn

FROM THE FIRST MOMENT I saw the shaded expanse of green velvet that was the campus of our state university, attending my first big high school track meet, I dreamed of someday going to school there.

It was a proud moment when I realized that I was at last a freshman in this great university. Why did I go there? Because I wanted to. I was reared in a Christian home, and my parents tried to persuade me to go to one of the fine Christian colleges that dot the nation, but I rebelled at being sent to a "dinky little Christian school."

My parents were wise enough not to force me to go where I did not want to go. So they committed me into the Lord's hands and allowed me my choice. But I know their prayers followed me, and many hours were spent in the silence of the night before God's throne on my behalf. I am thankful that our Lord answers the prayers of Christian parents.

What did I find at university? I found first what you would expect to find. I found the "world." I found it in many aspects and poses: in my classrooms, in the lives of classmates, in my professors, in boarding house and later in fraternity life. I found it in daily unconcern for Christian things, and in the vileness of the carousals the various organizations sponsored.

I was studying science preparing to be a doctor. That dream has never left me. Naturally, in the study of science I ran almost daily into those who scoffed at the teachings Christians hold dear. But I had grown up with the idea that my convictions were as good as anyone else's, so their scoffing didn't bother me at all. I have seen fellow students, however, begin to doubt their childhood teaching because of the ridicule thrown out by some "learned" men.

I must say this in defense of my professors. The finest men I studied under were big enough to allow their students to believe as they chose in religious matters, and did not try to shatter their faith. But there are far too many "little men" in our schools who do shatter the faith of Christian young people, and replace that faith with doubts and outward unconcern which covers inward fear.

I found that with few exceptions my professors, instructors and classmates believed in God. There are comparatively few educated people in this world who do not believe in God. The tragic thing is that only a small percentage of these people believe in Christ, God's Son and our Saviour.

I found that, as far as social life was concerned, I was an outsider. I could not enjoy fellowship and be close friends with the worldly crowd. I was popular enough. I was a member of and held offices in a social fraternity and several honorary fraternities. I was liked by professors and classmates. I had all the dates I wanted, probably more than was good for my scholastic standing. And yet I was an outsider. I did not "belong."

I took part in some social life, but did not enjoy it. I stood on the sidelines at one or two "flings" and watched boys and girls sink from the level of humans to that of animals, and my soul was sick with disgust. I found that there were very few social functions that I could take part in and enjoy. And so it was that I learned that a Christian fellow or girl in a university is usually a lonely person if he stands at all for his beliefs. I found a few fellow Christians—but not many.

Then I found that the education which I received at the university was inadequate preparation for the life I want to live. Oh, yes, it was thorough as far as it went. I have as good a background and foundation in the sciences as I could have received anywhere. But my education [Continued on page 28]



Jews still pray for their Messiah outside the wailing wall in Jerusalem, not knowing that Jesus of Nazareth fulfills all their expectations.

What Jesus Offers the Jews

By Ernest Sitenhof

Jewish leaders admit their need of Christ, says this frank and sympathetic appraisal of Judaism's poverty.

SOON AFTER the chaos and confusion of the French revolution had died down, a Frenchman was asked how he subsisted during those bitter days of despair. His dispirited answer was, "I survived."

Those words could be written over the history of all non-Christian religions, including Judaism. They have survived, but have done little else.

In the meantime, the Christian faith has not only managed to survive through world-shaking upheavals and adversities, but has never ceased to make progress and to enlarge its borders. While non-Christian religions have remained static and stationary, the Christian faith has exerted, directly and indirectly, an ever-increasing wholesome influence on humanity.

I propose to compare Judaism and Christianity, and make a few simple, yet irrefutable, and most vital statements of fact.

While Judaism has remained for centuries spiritually barren, Christianity has injected into the life stream of mankind a vital, unquenchable power, which has brought about moral and spiritual upheavals of such a nature that more than one prominent Jewish scholar has been compelled to admit that it has God's sanction.

Mr. Montefiore says, "That Christianity

Mr. Sitenhof lives in La Habra, California, where he is field director and missionary for the Friends of Israel Missionary and Relief Society.

was intended by God to play a great religious part in the world, I firmly believe" (*Liberal Judaism*, p. 163).

That this "great religious part" is unique in human history has been amply demonstrated and verified. Even Rabbi Stephen S. Wise admits that "liberal Judaism has so far failed to make use of that personality (Jesus) in shaping the lives and characters of the Jews of this generation" (*Liberating Liberal Judaism*, p. 118).

Jesus has something to give that is of permanent value to the Jews. As the potter shapes the clay, so the Lord Jesus shapes the lives of those who give Him the opportunity. Like no other that has appeared in human history, He walks through the corridors of time as the unfailing Friend of those who trust Him, shaping and molding their lives after God's will.

Rabbi H. G. Enelow makes this remarkable statement: "Who can compute all that Jesus has meant to humanity? The love He has inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled—all this is unequalled in human history.

"Among the great and good the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In Him is combined what is best, and most myterious and enchanting in Israel—the eternal

people whose child He was. The Jew cannot help glorying in what Jesus has thus meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian" (*A Jewish View of Jesus*).

A Christian poet has crystallized all this for us in the following beautiful lines:

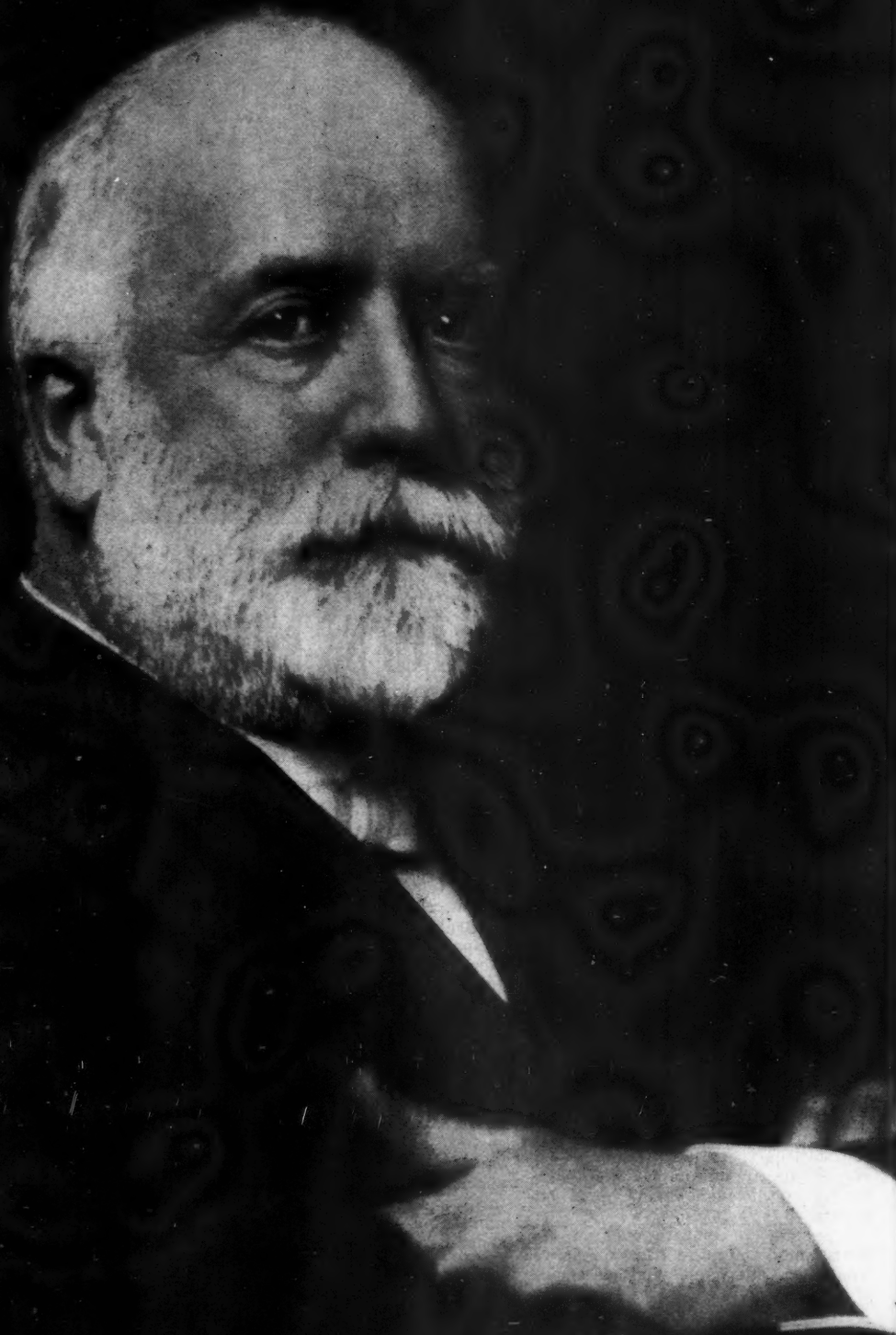
*"And Him evermore I behold walking in Galilee,
Through the cornfield, waving gold,
In hamlet, in wood, and in wold,
By the shores of the beautiful sea.
He toucheth the sightless eyes,
Before Him the demons flee,
To the dead He sayeth, 'Arise!'
To the living, 'Follow Me';
And that voice still soundeth on,
From the centuries that are gone,
To the centuries that shall be."*

CHRISTIAN FAITH offers a new untapped source of spiritual power to the Jews. Judaism lacks this life-giving current.

When left to ourselves we cannot generate or produce this power. Naturally, man gravitates toward the lower levels of life. Paul's experience is the experience of all unregenerate men: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

He realized that his natural gifts and acquired abilities through discipline and education were not enough. He needed

[Continued on page 38]



Strong of face, dogmatic in his convictions, Torrey refused to have his biography written, fearing it would detract glory from the Lord.

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A GIANT AMONG MEN

By Margaret J. McNaughton

Reuben A. Torrey's thundering voice has been silent for nineteen years, but some of the sidelights of his character have never before been told.

CHARLIE ALEXANDER, the laughing-voiced gospel singer, looked across the platform at his associate R. A. Torrey, as he preached to a vast multitude in Aberdeen, so far from home. "He looks like an old giant standing there in his fearlessness!" he exulted.

Torrey struck most people that way. By the time his globe-circling evangelistic tour was done, men around the world, great and small, were impressed by the great strength of his personality and spiritual magnitude. His contemporaries recognized giantism in him that has suffered no eclipse in the nineteen years that have passed since his death.

There is nothing wrong with admiring a great man. But harm may come from considering too much the height of the giant rather than whence he came. There are reasons for giants.

And the reasons for R. A. Torrey's greatness are too little known. People know in a general way of his world-wide evangelistic tour, of his being the first superintendent of Moody Bible Institute, pastor of old Moody Church, founder of Montrose Bible Conference, dean of Bible Institute of Los Angeles, and of his unique place among America's Bible teachers.

But the bare facts do not reveal the real Torrey—the Torrey of blunt, abrupt mannerism, the Torrey who gripped multitudes with his earnest logic, the Torrey who refused to have his biography written.

Urged by the desire to know what made Torrey "biography shy," I visited his wife, who has outlived her husband and still makes her home in Wheaton, Illinois.

What would the wife of such a celebrity be like? I wondered, inwardly quaking as I pushed the door bell. The elderly woman who came to the door was moderately tall, erect, gray-haired—a lady of the "old school"—dressed in purple. "You are the writer?" she asked, a little embarrassed.

"Yes," I replied, and took courage.

She invited me into a comfortable, old-fashioned parlor, and showed me to a chair opposite the fireplace. My eyes were drawn to a portrait above the mantel—that of an earnest, strong-faced man with aristocratic bearing. I could imagine him before great audiences, his voice

clear and convincing, his face a trifle stern. Then I looked at Mrs. Torrey, with her black choker, and a hearing device in one ear. She must have made an ideal wife for a man like that—reserved, home-loving, serving unseen.

"Mrs. Torrey—" I began, approaching the subject of his unwritten biography cautiously, "did Dr. Torrey keep a diary?"

"Yes." She smiled a little apologetically. "But we didn't know what to do with all the papers after he died, and most of it was burned by mistake." I gritted my journalistic "teeth."

"Perhaps you kept a diary yourself?" I asked with renewed hope.

"No—but I can tell you what I remember—"

OF PURITAN STOCK, coming from a family whose genealogy listed preachers, lawyers, doctors, and even a president—William Howard Taft—Torrey had gifts that would have distinguished him in law, politics, or business.

He attended Yale, intending to be a lawyer, but his godly mother was praying that her son would be a preacher. After intense struggle and despair, young Torrey was ready to do business with God. He flung himself to his knees and prayed, "Lord, if You'll take away this awful depression, I'll preach the gospel!"

But Torrey was no "flaming evangel" at once. A man named Moody was holding revival services at Yale. Noticing the young theological student attending, the evangelist addressed him tersely, "Young man, you'd better get to work for the Lord!" little thinking that he had commissioned the man who would later receive his "mantel."

Torrey preached in two country pulpits to support himself through seminary. It was at one of these parishes, bearing the impressive name of Mesopotamia that Mrs. Torrey first saw him. She remembers vividly the temperance meeting where the young presiding pastor insisted on twisting a coat button as he asked those to stand who wished to sign the temperance pledge. Eighteen-year-old Clara Smith promptly stood to her feet. And several years later, when Torrey took a pastorate in Garrettsville, her home town, she agreed to another proposal made by the same young parson, and

they were happily married.

"Mrs. Torrey, what do you consider Dr. Torrey's most outstanding characteristic?" I asked.

She rose and left the room, bringing back with her a small handwritten motto with the words on it: "Pray for great things; work for great things; but above all, pray." Then she told me the fascinating story of how God used Torrey's prayer life.

For several years, three or four hundred Christians had been meeting in Moody Church Saturday nights to pray for world-wide revival. After this larger meeting, Dr. Torrey and a few others met to continue the prayers for revival until early Sunday morning. One Saturday, in this smaller nucleus, Dr. Torrey found himself praying that God would send him around the world preaching the gospel, and that thousands might be converted in China, Japan, Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Germany, and America.

That prayer must have sounded irrational from the lips of a man who was pastor of a great church and superintendent of a Bible institute, but time justified it. Two strangers appeared in Torrey's lecture room soon afterward, and attended day after day. At the close of one lecture they asked for an interview with the teacher. They were looking for a man to conduct revival meetings in Australia and were convinced that Dr. Torrey was the man. Would he go?

Startled at so prompt an answer to his prayer, Torrey hesitated, suggesting the impossibility of leaving his responsibilities in Chicago. But the reply was determined, "You're coming! We're going to pray you over!" After praying about the matter for a few months, Torrey received a telegram from Melbourne, Australia, asking him to cable his answer, and his one word reply led to a tour which resulted in the changed eternal destinies of nearly 60,000 souls.

Requests began to come from other quarters, until a world-wide mission was charted for him, extending from China, Japan, Australia, New Zealand, Tasmania, and India, to England, Ireland, Scotland, Wales, and finally to America—almost the exact replica of the route which he had charted in that early Sunday morning prayer! But let no man think

that that answer to prayer was a "bolt from the blue"—Torrey had trusted God for carfare in Minneapolis before this.

LATE IN 1901, Torrey began the trip which itself was a triumph of prayer and faith. In Dundee, Scotland, it was suggested that an open-air meeting be held in the heart of the city to interest the non-churched. The objection was raised that it had rained nearly every day of the month's campaign and it was not likely to stop for a street meeting. But Dr. Torrey thought differently. The day on which the meeting was scheduled dawned—in a cloudburst! Special prayer

was offered, asking God for clear skies for the meeting. The torrents continued until ten minutes of two. At two o'clock the sun was shining and a vast crowd had gathered. A meeting of great blessing followed. At 2:45 the benediction was pronounced and five minutes later the rain descended again!

But even this prayer giant was tempted to prayerlessness and criticism. A group in a western town had arranged for evangelistic meetings and had promised to build a tabernacle to house the crowd which was expected. To Torrey's disgust, the committee had back-tracked and rented a flimsy circus tent instead. He objected, "A thunderstorm will come while I am speaking Sunday morning and the service will be ruined!"

It came to pass as he had prophesied: the tent was "rent asunder" and the people fled. Though the meetings were continued in a nearby church, things were not right. Torrey publicly criticized the committee for dishonoring God in not keeping their promise. Robert Harkness, his pianist, was "tipped off" by the committee. He suggested that the meetings needed more prayer. Together they knelt, Harkness praying first, airing aloud his and the committee's opinion of the evangelist. He felt a dig in the ribs, and Torrey reprimanded him, "You don't need to tell the Lord that; He knows it already. Pray for the campaign!" Later Torrey himself prayed, confessing his sin of criticism, and asking God for forgiveness and victory—which they soon experienced.

Torrey's portrait reveals a man of strong convictions. Mrs. Torrey told me story after story that prove it. One incident, concerning his belief in total abstinence, happened in Leipzig, Germany,

where Torrey and his wife were then living. A student under the scholar Franz Delitsch, Torrey went with a group of university students on a hike through the country-side. In customary German fashion, the others had provided a supply of beer to refresh themselves along the way. Torrey, the one abstainer, found himself without refreshment, growing exceedingly thirsty. On the return trip they came to a clear, bubbling spring. Delighted, he began to indulge, but a shout from the others gave him pause, "Don't drink that water! There's death in it!" Torrey gave one significant look at the beer bottles, then continued at the

spring. It was all a matter of taste!

Not one to mince words, Dr. Torrey often met with antagonism. At Ballarat, Australia, he locked horns with the leaders of a dance club, who had heard him condemn dancing from the pulpit. Determined to prove the innocence of their dances, they invited the evangelist to

attend on a certain evening. (Mrs. Torrey added confidentially, "I begged him to let me go too—but he wouldn't.") She looked a bit wistful.) Torrey attended—much to their surprise—and was given a vantage point on a platform from which to view the dancing. Actually the dignified on-looker wasn't as naïve on the subject as they thought, having been a top-notch dancer himself in his earlier days at Yale. The program somehow paled. They decided to omit the waltz which had been on the program, resorting to a square dance instead. Torrey noted the lack of zest and came to the rescue with a pungent gospel address. They got the point, and the club disbanded.

But convictions cost something. Perhaps closer to her heart than the later days of acclaim for her husband were the obscure early years of mission work in Minneapolis, when Dr. Torrey was putting to the test his conviction that it was wrong to run into debt. Mrs. Torrey assured me, "No one knew about his decision except his own family." Then she showed me a small section from his diary recording private miracles which God worked in order that they might have groceries and wood, and that the gas bills and rent might be paid exactly on time, for Torrey refused to go into debt even for a day.

Narrow? Dogmatic? Perhaps, but Torrey's narrowness arose from his conviction of the supreme importance of God's work. A certain student in one of Torrey's classes could give testimony at this point. He had been summoned to his teacher's office on the charge of laziness. "What have you to say?" Torrey demanded, bending forward, his face stern. No reply. Then the solemn admonition: "You are preparing for the Lord's work. I will give you only one more chance. Go, and get on your knees in your room and get right with God!"

And at the core of it all was a dogged belief in the reality of God and the truth of the Bible. Torrey was particularly indignant when any religious cult tried to rob Christ of His deity. The Unitarians of Sydney, Australia, received a stunning blow when Dr. Torrey declared boldly, "The Unitarians of Christ's day crucified Christ," and he proved it from Scripture. So effective was his use of the Scriptures against error that Torrey's friends got secret enjoyment out of the attacks of infidels, many of whom wished afterward that they had picked on someone their own size! Torrey knew his ground, evidence for which we find in his great book *What the Bible Teaches*.

PERHAPS NO FURTHER evidence is needed to prove that Torrey was blunt, but the following incident, told by Robert Harkness, cinches it. Harkness, who had been converted during the campaign in Australia, had finished his part in the song service and felt the need of fresh air. As Torrey mounted the rostrum, Harkness slipped out of the crowded armory. He timed his absence exactly and returned under cover of the prayer, preparing to play the accompaniment for a solo. Dr. Torrey descended from the rostrum.

(Continued on page 68)



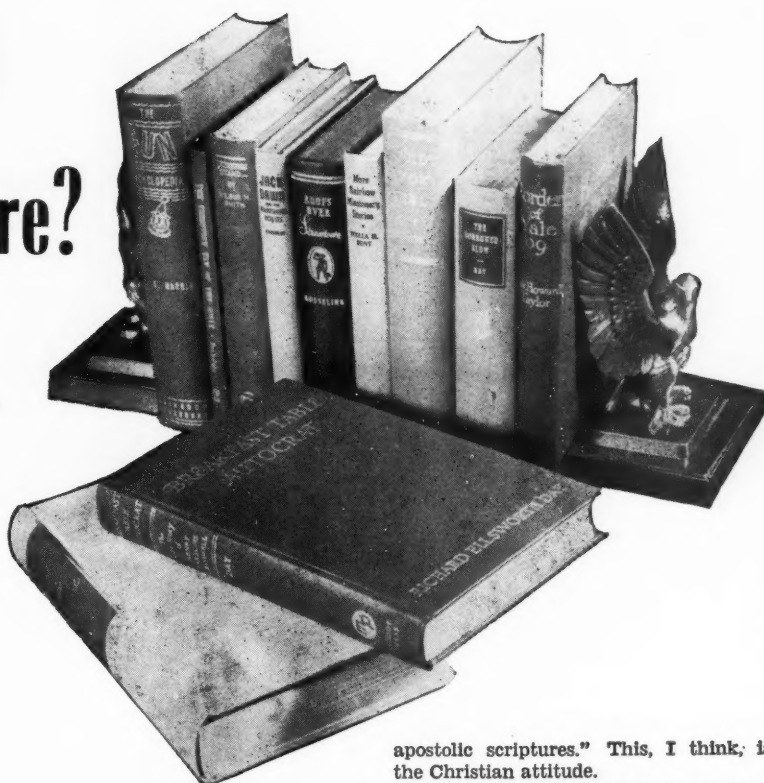
Mrs. R. A. Torrey has outlived her husband and in this story relates some of the personal incidents that reveal his character.

Torrey sits astride an English mule with Robert Harkness, his pianist, in a picture which contrasts sharply with his usual dignity.

Shall We Read Great Literature?

By Marian J. Downey, Ph.D.

A frank discussion of
the Christian attitude to
the world's great books



SAD an entering student to his adviser, "I'm not much interested in books, but I am interested in people."

"Then," said his adviser, "you should study literature."

Literature has many values, but we are not now concerned with them. We are concerned with what the Christian attitude should be toward literature.

What is literature? It is the image of man; it is the word of man. It expresses his ideas, his aspirations. It is the record of the world he lives in; it records and evaluates his experiences. Sometimes it is comic; life's incongruities move men to laughter. More often it is tragic: man in his strength and weakness is overcome by the forces of life. Sometimes he finds a way out of his dilemma—repentance or forgiveness, as in *The Tempest* or *A Winter's Tale*. Sometimes he doesn't know the way out: life is a trap, and man is the victim, as in the novels of Thomas Hardy.

Literature, Matthew Arnold has said, is the best that has been thought and said in the world. Time has sifted the multitude of writings and left those we call literature—universal, yet individual, surviving because they are recognized as true in their representation of life or because they are beautiful, or both.

Literature is the image of man in all his phases, but always with the touch of the artist upon it. The homecoming of Dad, with Mom getting supper for him and the kids, and Sis with her boy friend dropping in, is hardly literature in its flat actuality. But in the hands of Robert

Burns it becomes "Cotter's Saturday Night." The touch of the artist, "the light that never was on sea or land," makes of the commonplace scene a bit of literature.

The Bible is literature. When God chose to reveal Himself to man, with all that that revelation implies, He chose the form of literature for His revelation. It is the Word of God. It also speaks of man, his ideas, his nature, his lofty source, his destiny, from God's side.

Man has problems, dire problems, but God has the answer. Walt Whitman has called the poet the answerer. Perhaps he is in a limited sense, but God is the real Answerer. Literature, the word of man—the Bible, the Word of God.

What is the meeting place of these two, the word of man and the Word of God? That is, from what view shall one who accepts the Word of God concerning man regard literature, the word of man? Does he find the two in agreement? Often, but not always. Much of literature, as has been said, deals with the failure of men, their choice of the evil when the good was at hand. Literature is often the "play of the tragedy, man." But much of literature also is the expression of the satisfactions of life: beauty, love, human associations, the love of home, the love of country, the love of nature. This, too, is often in harmony with the Word of God.

What values can the Christian find in literature? Shall he limit his reading to what we call "Christian literature?" Milton in his tractate "Of Education" advocates for school boys the reading of Greek drama, especially the tragedies of Aeschylus, Sophocles and Euripides, but "to be reduced under the determinate sentence of David or Solomon, or the Evangels and

apostolic scriptures." This, I think, is the Christian attitude.

As we often have to check the readings of instruments and make corrections, so we correct the word of man by the standards of the Word of God. Some time ago a college senior, speaking on the novels of Thomas Wolfe, applied this principle: he corrected the author's conceptions by the Word of God.

Dealing more directly with this subject of reading: in his "Areopagitica," his plea for the freedom of the press, Milton advises the Christian who has the gift of right reason, to read as widely as he chooses, and cites the examples of Moses, Daniel and Paul, the three highly educated men of the Bible.

Is there then no danger in books? Yes, I personally think that there is. The advice of Milton just referred to was followed by a statement of his principle of temperance: "He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is good, he is the true wayfaring Christian." The Christian certainly may read widely to know the world in which he lives and to understand men, but he is never to stain his soul or taint his mind.

Our danger is, I think, not so much that of absorbing evil through reading as it is failure to read and appreciate the best that has been thought and said. The educated Christian should know the great books of the world, and knowing them, should be able to judge the less good.

We are often asked, why don't Christians write great books? Part of the answer, I think, is in the observation just made—Christians often are not diligent readers of great books; they are not familiar with the standards of greatness. But that is not to say that great Chris-

[Continued on page 37]

Dr. Downey is chairman of the English Department, Wheaton College. This article is adapted from a recent chapel address delivered to Wheaton students.

To One Mo

By Stephen E. Slocum

THE ONLY TRAILS in the deep Peruvian jungle are waterways; and as the two American girls set out from base camp for their Indian tribe they climbed into a native canoe, hollowed out of a single log, and poled by a shaggy Indian.

Their few belongings, protected in rubber bags, were piled beside them. Since this was their first trip into the jungle, a field man accompanied them to help them find lodging. They camped the first night on the shore in the rain, and the following day reached the huts of the tribal chief, Bolivar.

As there was no empty hut, the chief cleared a corner in his own large, unwalled hut where he lived with his several wives, his son and his son's wives, as well as the various children of the two families—fifteen Indians in all. The two cultured girls lay down for their first night in the tribe, listening to the howling of the witch doctors.

Jungle life is full of strange experiences. In one letter they wrote home, "We had tapir meat for supper last night"; in another, "Two of Bolivar's wives go around with tiny live monkeys on their heads."

In these crowded quarters they lived for months until a separate hut was built of poles and bark. And so they began their witness for Christ among a hitherto unreachable Indian tribe high in the Andes of Peru, after a long, long journey from home.

Actually the journey had been longer still. It had started back in 1934 with the late L. L. Legters and W. Cameron Townsend. Legters had made extensive missionary surveys in Mexico and Latin America, while Townsend had just completed fifteen years of service in Guatemala, translating the gospel into the Cakchiquel Indian dialect.

They envisioned a broad expansion of this translation work, which would require the training of specialists in the new and almost untouched field of scientific linguistics, to reduce the unwritten languages of the world and translate the gospel into them. A language school was started immediately with three students. Now it has grown into an important missionary enterprise, the Summer Institute of Linguistics, with annual sessions at the University of Oklahoma and in Saskatchewan, Canada, with an average enrollment of more than 300 students.

Although the first three students were men, the classes which have followed have been largely made up of girls. It has been a new venture of faith to send out girls in pairs, armed only with the

Mr. Slocum is a consulting engineer in Ardmore, Pa.

Moody Monthly



Final check is made on a Bible translation for an Indian tribe (top). Seven years of arduous labor have gone into its preparation. The girl missionary has learned the Indian dialect from her native informant, reduced it to writing and translated the Word of God. Here an expert from the American Bible Society checks it with the missionary and the informant. Evangelistic work has accompanied the work of translation (center and bottom), and converts have been won through visits to native huts and villages.

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More Tribe!

Lonely girls in the jungles of Mexico and Peru write a story of unparalleled missionary heroism

Word of God, into the heart of an Indian tribe to live and work alone, cut off from the outside world; but results have proved that it was God's plan.

The project was named the Wycliffe Bible Translators, and it extended its work in Mexico as the group enlarged. By 1946 more than 150 were on the field; most of the tribes of Mexico, with their fifty-one unwritten dialects, had been provided with translators, and the field was extended to South America. Peru was open by invitation of governmental authorities, who saw in this project a helping hand in advancing the welfare of the Indians.

Latin America has always been difficult of access to missionaries. Even today ministers are barred from Mexico, and missionaries must obtain special permission to enter. Within Mexico, freedom of religion is guaranteed by the federal constitution, but all buildings used for religious purposes are state property, and the number of clerical officials, Protestant and Catholic, is limited by law.

The translators, however, enjoy unusual privileges. The government is liberal regarding circulation of literature of all kinds, including the Bible. It encourages every effort to make the Indians literate. This is a stupendous task, with the fifty-one unwritten dialects spoken by millions of Indians, and the help of missionary linguists in reducing these to written language and teaching the Indians to read is welcomed. Using the Bible as a textbook in teaching the Indians, the missionaries have an open door to present the message of salvation.

THE PERUVIAN JUNGLES lie at the headwaters of the Amazon, cut off from the world by the lofty cordilleras of the Andes. Survival is no simple matter, and those who volunteer for this field are schooled for months in "jungle camp," where they are trained like commandos to invade a hostile region where both man and jungle are deadly. Yet most of the volunteers are girls, college trained, with none of the physical qualities to fit them for pioneer life, but possessing the supreme virtue of moral stamina, and a living faith that makes them dauntless.

Nearly two weeks of arduous travel used to be necessary to cross the Andes to the fifty tribes at the Amazon headwaters, hitherto almost unknown to men. The first group of girls to attempt the crossing became ill with *sorroche*, or altitude sickness, at 13,000 feet. But the following day they made the last summit at

15,000 feet, and began the long descent into the jungle, where base camp had been established. Now the trip takes three hours by plane. A girl pilot, member of the Missionary Aviation Fellowship, made twenty-four crossings of the Andes in the first forty days the plane was in service.

Life in the jungle is only for Spirit-filled pioneers. Human altruism cannot meet the test. One of the highest and deepest and broadest truths is that the measure of love is sacrifice. God's infinite love for a sinful world can be measured only by the infinite sacrifice of His Son on Calvary. Likewise the love of these ambassadors for Christ can be measured only by the living sacrifice they offer on the altar of their devotion.

Mexico, unlike Peru, is a land without large rivers. Indians live amid the tumbled upheaval of the high mountains where the two Sierras, east and west, converge. It is land set on edge, too steep for road or wheels, traversed only by burro trails.

Native Mexicans travel this Indian country in pairs and armed, where these girl pioneers live fearlessly, and often alone. The story of Evelyn's ride will furnish a glimpse of their courage and stamina. Other rides, famous in song and story, pale by comparison. Paul Revere was less than two hours in the saddle, and was picked up by British patrols before he reached Concord. Sheridan's ride was an afternoon gallop over a main highway.

But Evy's ride was a twenty-five-hour epic of rain, mud, and blackness over an unknown trail through Indian country.

Her destination was a lonely outpost where another girl missionary lived alone among the Indians. The trail was new to her, so she hired a horse and set out with its Mexican owner as a guide. Starting early in the morning, she expected to reach her friend before nightfall. Her guide, however, had his own plans, as it turned out, for he intended to make it a two-day trip and double his wages. Late in the afternoon, when Evy thought they must be nearing the end of the trail, she found herself in an Indian village only half way.

Here the guide planned to stop for the night. It was a wild place, full of drunken Indians, and Evy refused. They went on, but the Mexican rode the horse while Evy walked. When they were well clear of the town they changed places. Soon night fell, night so dark that though the horse was gray, Evy could not see him.

With darkness came a tropical downpour, and all the floodgates of the sky seemed to have burst. Suddenly out of



Tzeltal Indians (top) are highly intelligent and speak a Maya dialect. Aztec granaries (bottom) are still in use for storing corn.

the pitch blackness appeared an Indian woman holding a lighted flare. Evy begged her to give them shelter, but the woman, terrified by a white girl on a light horse, stamped out her flare and vanished.

They plodded on through the mud and darkness, the horse instinctively following the invisible trail, until the tired animal turned into a cornfield and stopped. Mexican horses are stubborn beasts. Its owner knew by experience how useless it is to argue with a horse and, wrapping himself in his serape, he lay down in the mud and went to sleep.

They were in the mountains at 7,000 feet, and the air was cold. Evy was wet to the skin, but all through the black, rainy night she clung to the animal, while the Mexican slept. When at long last daylight came, she roused them both and resumed the journey. The sun was several hours high when she sighted a little one-room hut, hidden in the tall corn, which her guide identified as the home of her friend.

Evy called her name, and at the sound of a familiar voice, the girl unbarred the door and threw it open. She had not known that Evy was coming, but recalled

suddenly that it was Evy's birthday.

"Why, Evy!" she exclaimed. "Happy birthday!"

The greeting completely upset Evy. She had been in the saddle for twenty-five hours; she was cold and wet and sleepy. She had traversed a hidden trail, cloaked in darkness, without fear or self-pity. It was the ordinary lot of a pioneer. But this cheerful reminder of her birthday was too much. Like any normal girl, she sat down and cried.

TO RELATE only the physical hardships of these pioneers may give a wrong impression, for they are incidental to the strenuous mental labor of reducing the most difficult languages in the world to writing. Only by living among the Indians for a period of years is it possible to speak them fluently.

To reduce them to writing is even more difficult, for there are sounds unknown to English or Spanish, and special symbols must be devised for them. Then

words and ideas in which to express spiritual truths are lacking in their ancient pagan tongues. Language has been called "the shrine of a people's soul," and when the Word of God is translated into his own language it reaches the Indian heart as no foreign version, such as Spanish, can ever do.

The primary task of evangelization keeps step with the translation. As the gospel takes written form, it is also being written in the hearts of the native informants with whom the translator works. Long before the first draft of the gospel is completed, the first fruits of the harvest appear in souls that are freed from the idolatry of primitive sun worship, and the bondage of fear cast over their souls by witch doctors.

HOW EVY'S FRIEND, alone in her small hut among the tall corn, kept Christmas and Easter will reveal how love casts out fear.

There is no window in her hut, only a shuttered opening barred at night, for a window is an invitation for Indians to break in. Although she walks freely among her Indians and they come in crowds to her hut, there are times of real danger. There is no law, no respect for property, and, in case of sickness or emergency, no outside help within a day's journey. There have been times when drunken witch doctors howled all night outside her hut, threatening to burn it over her head. Yet, like her Master, her love for them never fails.

Before Christmas, alone in her hut, she spent many evenings preparing simple means by which to show her Indians the meaning of Christ's birthday. Without thought of herself, or of the abundance of gifts and loving companionship which had always spelled Christmas at home, she labored that by her efforts Christ might be born anew in the hearts of her Indians.

It had rained for days, but Christmas dawned clear, and the Indians began to arrive toward noon. She was dressed as one of them, in native hand-woven blouse and blue skirt, for these missionaries follow the pattern of their Master in identifying themselves with those whom they serve, both in clothing and manner of life.

When all had gathered, she opened the *fiesta* by taking her accordion and singing the hymns she had translated into the Indian tongue. The Indians do not sing, and their harsh language makes harmony difficult. Then she told them the story of Christmas, picturing it with her flannelgraph, for, as one of her converts remarked, "It will reach their hearts much better if they see how Jesus came."

After an intermission with candy and oranges, she resumed her story, telling the purpose of Jesus' birth as consummated in the cross and resurrection. Then she "talked to God" in the Indian tongue, and made her story real to their hearts by thanking Him for all He had done for

them from Bethlehem to Calvary. This was the purpose for which that lone girl had followed the homeless Christ into this desolate wilderness.

When they were fed with coffee and canned meat on tortillas, she distributed presents she had carefully wrapped in gay paper in the long evenings she had worked alone. They were small items, both because her resources were small, and because she avoided buying their favor with gifts, for the one great gift is "without money and without price."

When finally her guests trailed off up the mountainside, she followed them wistfully in her heart. As she wrote later, "They left knowing a little more of what His coming means, I trust, and I hope they know of His coming into their hearts." When she was alone she opened the few simple gifts she had received from home.

At Eastertime she prepared for another special occasion, making mimeographed booklets of the life of Christ for those who could read, and pasting in colored pictures she had received for this purpose. She gathered the Indians in a large empty hut, led them in singing the hymns she had taught them, and also a new one, "He Lives." Then with her flannelgraph and with records on her phonograph, made by her own converts in their native language, she led them by eye and by ear through the whole story of Christ's life.

It was a strange service, the Indians interrupting to ask questions, and two of her converts answering them. One of the most hostile witch doctors, Juan Nich, lounged in the doorway and listened to the whole story. She ended by "talking with God" and telling them they could do the same in their own huts. Then she passed out the booklets and fed them before they started homeward. "Best of all," she wrote her friends, "some who had come at Christmas not knowing about the Lord, now came at Easter believing in Him."

As the permanent record of seven years of labor among her Indians, this young woman, still in her twenties, has had her translation of one of the Gospels accepted for publication by the American Bible Society, while her dictionary and grammar of this hitherto unwritten tongue will soon be published by the government and other agencies.

News of this accomplishment went out in a circular letter with a quotation of the last verse of Mark as it appears in the Indian tongue:

"MARKOS 16:20 . . . in te Kajwiltike', junik yot'anik ta at'el sok. sok ja' te sen-yailetik pasot yu'unik,ja' s'nup a K'o'jt te sk'o'pe'. jichuk.

"And so the final 'amen' was added to the translation of the Gospel of Mark into Tzeltal. As you read this, one copy of the manuscript is in the hands of the printer in Mexico, another copy is on its way to the American Bible Society in New York. And one more language has been added to the list of more than a thousand languages into which God's Word has been translated."

The bleeding heart has conquered more lands than the destroying sword.

★ ★ ★

"So Long Time . . . And Yet—"

By T. O. CHISHOLM

"Have I been so long time with you,
And yet hast thou not known me, Philip?"

Thus did Jesus speak to one
That His follower long had been—
Words not fitting one alone
But so many in His train,
Words that smite your heart and
mine,
Bearing long His name and sign.

So long time since we believed,
His sweet pardon He bestowed,
We His gift of life received
And were reconciled to God;
So long time, and yet how far
From His likeness still we are!

So long in the Master's school,
Yet how little we have learned!
Laggard, ignorant and dull,
His high calling undiscerned;
Oh, what heights we might have
gained!
Oh, what saintliness attained!

Lord, with sorrow we confess
Our remissness, failure, sin;
We would prove what we profess,
And, tho' late, anew begin;
May we know Thee from this hour
In Thy resurrection power!

★ ★ ★

comes the problem of discovering the hidden laws of grammar and syntax, for these languages have a definite morphological structure, though they have been transmitted for uncounted centuries by speech alone. Keen minds and keen ears are necessary, no less than linguistic ability and scientific training.

At the same time, the translation of portions of the Scriptures goes forward. This task requires special spiritual insight into the Indian heart and mind, for both

IS YOUR CHRISTIAN EXPERIENCE *Original?*

By VANCE HAVNER

No secondhand experience will do, says Mr. Havner
in one of the most forceful articles he has written

IT WAS SAID of Thomas Chalmers that he was one man who had "an original experience of Jesus Christ." It is to be feared that many in our churches today do not have a firsthand experience of the Lord. Many live on a mosaic of other people's experiences with a secondhand, by-proxy knowledge of things spiritual. Much of our Christianity is a pale copy of the Acts of the Apostles, so pale that much of the original cannot be seen at all.

Paul wanted "an original experience of Jesus Christ." He wanted to know Him, the power of His resurrection and the fellowship of His sufferings.

The first-century Christians had known Jesus by sight. Many of them had seen Him in the flesh and in His resurrection body. But when He went away, they did not live on memories of how He looked, what He had said and done. They did not make a living conducting tourists around sacred shrines in Jerusalem. They had precious memories indeed; some of us wish we might have seen Him as they did. But they did not merely know Christ after the flesh. The Holy Spirit had come, testifying of Christ and making Him a present reality.

There is today a fad for knowing Christ after the flesh. Someone reads a novel about the Galilean, then endeavors to visualize an imaginary Christ, tries to pull himself up by his own bootstraps to copy such an example. But we do not have to go back two thousand years in time or cross several thousand miles of water to find Jesus. He lives today, and by the Holy Spirit we can know Him and walk with Him as truly as any New Testament Christian ever could do.

A young preacher had wearied his audience with a long recital of a trip to Palestine. An old brother remarked on the way home, "I'd rather be with Christ five minutes than five years where He has been!"

Through the centuries believers have not been content with a pale copy of the New Testament experience. They have sought a heart-warming for themselves. After a few years the original band that actually saw Jesus passed away, but mil-

Illustration by Robert Foster

lions since have known Him, whom having not seen they love and in whom, though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory. Thomas had to see, but our Lord reminded him, "Blessed are they that have not seen, and yet have believed"—and that is where we come in!

There has never been a time so dark but there was a man resolved to have an original experience of Jesus Christ for himself. Augustine found it. Bernard knew for himself "Fairest Lord Jesus." Bunyan knew his Lord so well that for him stone walls did not a prison make nor iron bars a cage. George Fox got



back through an age of dead formalism and touched the Living Christ, and the virtue entered him with pentecostal power.

Luther, emaciated monk, worn out trying to earn his own salvation, learned one happy day that man is justified by faith, and crossed his Jordan to thunder through the ages the glorious message, "By grace are ye saved." And it was while listening to someone read Luther on Romans that John Wesley felt his own heart strangely warmed and entered into his original experience of Jesus Christ.

Time would fail me to tell of Whitefield, and Finney, and Fletcher, and Havergal, and Phoebe Palmer who wrote:

*"When I gave all trying over,
Simply trusting, I was blessed."*

To all these and thousands more, our Lord could say, "Blessed are you who have not seen and yet have believed."

But we are living on the momentum of these grand and glorious days. We commemorate, but we do not duplicate. It is time for a new outbreak of New Testament Christianity. If we shut it out of our cold and proud churches, God will break out among the lowly, common people as He has done before. When our Saviour was here, the common people heard Him gladly, and every revival since has begun among them; for not many mighty, wise and noble have been called. While we "big-church folk" are discussing ecumenicity, neo-orthodoxy and "trends," we had better wake up to the fact that most people are common people—God must love them, He made so many!—and unless we have a heart-warming and learn how to reach the souls of sick men and women, we shall be left in our sepulchers and mausoleums while some mass movement, either for Christ or Antichrist, leaves us out of date, the very thing we are trying so hard not to be!

We need not go into extremism to find this original experience of Jesus Christ, but we can learn something from some extremists. Some time ago a newspaper reporter, after attending a camp meeting, wrote: "The awe with which I regarded the scene was inspired by the feeling that something mysterious, to which I myself was blind and impervious and insensitive, must have entered these people to make them shout so in the presence of hundreds of onlookers." Whatever mistakes these people may make, the man of the world is not laughing at Christians who "get happy" over being saved half so much as he is disgusted with us big-church folks who are showing no evidence of a dynamic, transforming experience

[Continued on page 46]

Mr. Havner is widely known as an evangelist and author. His home is in Greensboro, N.C.



Parenthood is a round-the-clock duty that builds spiritual biceps. Keystone photo.

How to Be a Good Parent

By Alison Fowler Short

Another helpful article from the young mother who wrote in August, "How to Be a Good Child of God."

PARENTHOOD SHOULD MAKE better Christians of each of us, just as being Christians makes better parents.

Most of us, no doubt, would prefer to work eight hours a day (time-and-a-half for overtime) at some clean, safe, not too responsible job which we can shut out of our minds from 5:00 P.M. to 8:00 A.M.

Parenthood isn't a job like that. It's a round-the-clock duty that gets us, against our will, into situations that are embarrassing, maddening, perplexing and ludicrous. But these experiences shape us. Our mental and spiritual biceps—as well as our physical—are exercised until they become rock-hard.

Parenthood is one of our ways of showing forth "the image of God." God has chosen to reveal Himself to us as Father, and we are "sons of God." But God did not borrow our terms merely to teach us what He is to us. Rather, He has made human parenthood an image of the heavenly Parenthood of God.

As we read the Scriptures, and deal person-to-person with God, we learn by His instruction and His example how to be better parents. As I think of my own two children and the experiences I have had with them, nine phases of parenthood come to my mind.

SELF-FORGETFUL LOVE. The Holy Spirit works with us tirelessly, reminding, helping, shaping, chiding, comforting like a mother. Yet He does not do it all by Himself. God the Father gently cares for us like a "nursing-father" (Acts 13:18).

God loves us far more than we can ever love Him. Just so, we love our children more than they will ever love us. God delights to do things for us and to heap blessings upon us, especially when we are good. And when we obey Him, we enjoy Him and He enjoys us.

Mrs. Short lives in Seattle, Wash., where her husband is electrician and vocational instructor.

When our children are good, is there a continuous delightful communion between us? Do we treat them as patiently as God treats us? "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14). Do we remember our children's "frame" and give them credit for a "good try" and an obedient heart even when they fail?

I know some Christian mothers that expect their tots to have the judgment, patience, dexterity and manners of a grown-up! Are we as gentle and tender as God is with us, remembering that we are our children's whole earth and heaven?

God is ever busy and careful for His children, never resenting their needs and demands. He has an audience—"the principalities and the powers in the heavenly places" (Eph. 3:10, R.V.). One might think that He could much better show His power and skill to this audience by flinging stars around, creating worlds and demolishing them, or casting His enemies at once into utter oblivion. But no! He thinks us the most worthy demonstration of His might. One might almost say *He lives through His children.*

We parents are often guilty of thinking, "I'm accomplishing nothing all these years. I'm poor, ugly, shabby, tired, getting gray; and have nothing to show for it all but these children. I've sacrificed all my youthful promise, all that I might have seen and done and been and had in this world. Has it been worth it?"

Mother, Father, the answer is a glorious yes. Let us not try to live "in spite of" our children; let us live *through* them, considering them the highest dream, hope, investment, vocation and avocation we can have.

DISCIPLINE. Loving reasonableness will go a long way toward winning compliance; but there comes a time when punishment is necessary, punishment that

fits the "crime." God punishes His dear children not in anger, but to teach and chasten. Let us judge our punishments by this yardstick: Do they teach and refine and draw the child closer to us?

SPEECH. In speaking to us, God uses language that the youngest child can begin to comprehend, yet language so deep and meaningful that the wisest cannot fully fathom it. Let us avoid baby talk, or condescending words or patronizing tone. Let us use grown-up language with them, and call things by their right names. They will learn the right name, the correct word, good English just as readily as the baby word, the nickname, the slang.

Let us never nag. Be sparing of words when giving commands. Leave all possible latitude to the child's own judgment. Let him earn the credit for thinking it out and doing it by himself. Surely God gives us a minimum of commands, and does us the high honor of expecting us to figure out the rest for ourselves. He shows confidence in our obedience, too.

I have found it wise to give a suggestion or an order to my little daughter and then turn my back and act as if I know I will be obeyed. Then when I *am* obeyed, I say simply, "Good girl!" knowing that this unextravagant praise will express my confidence and pride in her.

CONSISTENCY. He is the "Father of lights, with whom there is no variability, neither shadow of turning." Let us be as firm and dependable; let us stick to our words; let us uphold the same unvarying standards when we feel gay as when we feel grouchy.

Let us seldom threaten, and never threaten without carrying it out. Let us give the children everything we can, freely and generously; but if there is something they should not have, let us never give in to wheddling or whining.

Moody Monthly

We are constantly hearing our own worst language and seeing our own worst actions repeated by the little ones. It should be a sobering reminder to pattern our daily lives after the example of Christ, that we may be worthy examples to them.

Most people seem to feel that home is the place to relax and be their worst selves; but that is not for us parents! The children *will* copy us; let us give them these things to copy: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23, R.V.).

HONESTY. One of the traits parents find hardest to show to their children is honesty! We have the strongest reasons for being honest with them; first, because God is perfectly honest with us. In His Word we are told plainly of the depths of sin to which men may go, and the heights of glory.

Second, complete honesty with our children will help us to maintain their confidence. They will trust us better if they know that we are fallible and that we are willing to admit our failings. When we lose our tempers to a child, we ought to apologize for it just as we would to a grown-up.

It is wise to answer any question children *may* ask, openly honestly and as simply as possible. Do not teach them that Santa Claus brings Christmas presents or that the stork brings babies, unless as a legend or joke they can laugh about. Let them know that fairy tales are "just pretend."

When you do not wish them to have any candy, do not fib, "There isn't any," but explain to them honestly why they are not to have any. Do not say, "I haven't time to play ball with you," when the truth is you are too lazy. Oftentimes it is so much easier to say something, anything; but it is far better to take the time and trouble to tell the truth.

RESPECT. When God created Adam and Eve, He intended them to be friends and companions for Himself. This is still the highest ideal of our relationship, that we should live on a plane of comfortable intimacy with Him. It is also the ideal relationship to have with our children, to be not primarily parent and child, but friend with friend.

The first essential is for us to learn to respect the child as a real person, with all the individuality, rights and prerogatives, and personal completeness of any other person. We should be as courteous to him as with a guest. We so often take advantage of our children, giving them all the menial, tedious, dirty tasks and none of the rewarding ones. We forget to say please and thank you, and to couch our orders in the form of suggestions and requests. We also commit the opposite errors of taking no interest in their concerns, or taking an interest so fatuous and emotional that it embarrasses and repulses them; of belittling them, or of so over-praising them that they cease to trust our judgment.

We burst into their rooms, we read over their shoulders, we ask intrusive questions about what they are doing and

where they are going. (We justify ourselves by saying, "I'm their mother and I'm interested in what they do." But that's no excuse!) We sometimes (I hate to say it!) read their mail or snoop in their drawers. We neglect to include them in our conversations, or let them share our work and play.

We are too proud to apologize when we've wounded them. We fail to take them seriously, always being amused at their "cute sayings," but never putting any importance upon their thoughts and words. To my mind the most unforgivable offense is to chide them before others or tell outsiders how disagreeable and wicked they are. Like troubles between Christian brothers, such things should be kept private!

ACTIVITY. It is a mercy of God to keep us so busy that we have little leisure for gloom, worries, self-absorption, and the goblins that harass idle people. The old-fashioned adage, "Satan finds some mischief still for idle hands to do," is seaworthy.

We should go out of our way to plan things for our children to do—constructive and useful things. We should take the trouble to teach them early how to do their share of work around the house and grounds; not as punishment, nor as a good deed to take credit for, nor employment to be paid for, but simply a part of the job of living. Each one must take the responsibility for his own acts and needs.

God never gives us a task too big for us without providing help. On the other hand, He does give us jobs that require our fullest capacity, thus making us grow. Let us emulate Him.

■ ■ ■

The problem of REVENGE. Parents nowadays consider themselves very clever when they advise an offended child, "Hit him back. Don't let him get away with it. Stick up for your rights." But Jesus advised turning the other cheek. Though this can be fully applied only by a mature Christian, I think children should be taught it in a practical way.

Teach them, "If you can't play together peaceably, leave the other child and go play by yourself." The "heaping coals of fire on his head" and "a soft answer turneth away wrath" methods, though not popular nowadays, will also work.

SELF-EXPRESSION. One of today's most popular educational doctrines is that the child must be provided with ideal conditions and perfect freedom in which to "express" whatever marvelous things may be in him.

But God knows that "in me, that is in my flesh, dwelleth no good thing." Instead of giving us ideal conditions and perfect freedom, He wisely, lovingly gives us only as much freedom and prosperity as are good for us; and beyond that we are surrounded with hampering constraints and obstacles. We have to learn to be content with few possessions, sweet under suffering, self-controlled under vexations before we can engage in much creative, constructive work. Otherwise our testimony will be of as little use to an unsaved person as the childish daubings of a modern "artist" are of use to the world of real art.

I am reminded of I Corinthians 14 where Paul rebukes those who would speak with tongues in a public meeting. They may have some message, but it is

[Continued on page 29]

Tears

By DEAN I. WALTER

I love tears.
They are life's invocation at a baby's first hard breath;
They are life's benediction at the solemn hour of death.

I love tears.
They are the supplications of the tiny, untamed will,
Stirring noble motherhood to make it nobler still.

I love the tears
That gush unchecked down soft and dimpled faces,
Bearing off the bitterness that grows in tender places.

I love the tears
That stand in eyes of gentle lovers as they part;
They speak the quiet promise of an overflowing heart.

I love the tears
In mothers' eyes that sparkle in the candlelight—
Prayers that guide some wandering son through the night.

I love the tears
Of erring ones, who seek forgiveness and God's grace—
Incense of a contrite heart that reaches to the Holy Place.

I love the tears
Of joy at revelation of some mighty good,
Unto the soul like evening mists on thirsty field and wood.

There is a mighty river making glad God's Paradise;
I think it is the stream of tears from saints' and sinners' eyes.
I love tears.

What Will Tomorrow Bring?

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers . . . ever learning, and never able to come to the knowledge of the truth . . . men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men.—II Timothy 3:1-9

TOMORROW'S WORLD is just around the corner. All indications point to a world of greater convenience and comfort, and of almost unbelievable speed.

Looking on the trend of governments, we have definite indications as to the world of tomorrow. The United Nations are busy endeavoring as far as possible



Dr. Lindsey

to put the world on an international basis, and incidentally perhaps are unwittingly setting the stage for the Anti-christ.

Looking through the periscope around the corner of tomorrow's world, what do we find concerning the spiritual and the moral? There are very definite trends which are anything but comforting.

Various writers have reported to us of the ravages of winter, the effect of the lack of food and medicine on the children of Europe. One tells that 90 per cent of all the babies under one year of age in Berlin died last winter. Another, describing the conditions in the American zone says that "in Frankfurt at a children's hospital there have been set aside twenty-five out of every one hun-

dred children. These twenty-five will be fed and kept alive. Better to feed twenty-five enough and keep them alive and let seventy-five starve now, than to feed the one hundred a short while and let them all starve." The intense suffering placed on the children of Europe has caused many to ask, "What will their world of tomorrow be like?"

While the children of America have fared much better materially and physically, yet they have felt moral ravages. There was a time when parents could largely control the thought and conduct of their children. Although it is still partly true, yet it must be admitted that the forces about us in the world are of such strength that their influences have become the dominant factor in the thinking and living of the generation that shall make tomorrow's world.

The question was recently placed before a group of recognized authorities, "What is the greatest peril to the peace, prosperity and progress of our country?" The answers that came back were in the order of their importance: first, the moral corruption of our youth; second, Communist Russia; and last, strikes and industrial conflict.

Last year approximately 3,000,000 babies were born in the United States, but nearly 400,000, or one out of eight, were illegitimate. Thirty years ago, statistics show, one out of seventy was illegitimate. The average age of the unwed mother last year was barely sixteen. Over a quarter of a million girls in America last year went from their desks in high school to the maternity wards to become illegitimate mothers.

Competent investigators estimate that there were 1,100,000 illegal operations committed in America last year. The abortion traffic has become a billion dollar business. For every three American women who became mothers last year, one American woman or girl became a murderess. Three-quarters of a million girls, still under the age of twenty-one, went through the criminal experience last year of murdering their unborn offspring.

More than 3,000,000 of our 9,000,000 high school and college students are victims of a social disease in one form or another.

The average age of the convict in our prisons today is nineteen. A generation ago it was thirty-two.

Eighty per cent of all youth have no contact with the Sunday school or the church, and 80 per cent of all high school and college students hear nothing but

By Albert J. Lindsey, D.D.

Pastor, Immanuel Presbyterian Church, Detroit

anti-Bible teaching.

The question is asked and rightly so, "Why is there nearly ten times as much illegitimacy, delinquency, crime and disease among teen-agers today as there was thirty years ago? What has happened to mislead and misdirect the lives and the thoughts of our high school and college students of the nation? What are the forces that determine the policy and the path which youth shall walk toward that world of tomorrow?"

Our Lord said, "Ye shall know the truth, and the truth shall make you free." There are certain major forces which are contributing liberally to this harvest of debauchery that will greatly influence tomorrow's world.

The Educational System

The Bible has been taken out of our educational system. Anti-Bible anti-Christ teaching of the brute theory of evolution has been substituted. Judge William McAdoo, of New York City, who has handled more teen-age delinquent cases than any other jurist in the twentieth century, tells us that "the crime and moral corruption of youth is the direct result of the spread of the animalistic, pagan, godless philosophy which denies the Bible."

He adds, "The greatest influence for the making of young degenerates, alcoholics, dope addicts is the spreading among students of materialistic evolution," which he describes as a way of thought which leads youth to believe that "there is no purpose to life, that the universe is run by mechanistic processes rather than by a governing spiritual power, that immortality is a delusion and religion an exploded superstition."

It was only in 1893 that the first international Congress of Free Thinkers and Atheists was held in Berlin, Germany. Delegates came to that great meeting from forty-three nations. During the last fifty years the program of the godless has gone forward by leaps and bounds. Today godless, communistic philosophy dominates the thinking of 450,000,000 human beings.

Twenty-five years ago there came into existence in our own nation the organization known as the American Association for the Advancement of Atheism, and it boasts that during the last ten years it has expended each year between thirty and forty million dollars for the propagation of its philosophy.

But its greatest boast is the inroad that it has made into our educational institutions. It has succeeded in

This Month's Sermon

bringing about the elimination and the outlawing of the Bible from tax-supported schools and colleges in many American states, and in these same educational institutions godless evolution is systematically taught, the Bible is banned, but anti-Bible propaganda is freely indoctrinated.

It is no secret that the leaders of education have been concerned for some time over the very thought relative to the premise or basis of modern education. Said they, "What is the incentive for true education?"

That is the thing that brought forth the much-popularized "Harvard report," which report on "General Education in a Free Society" is the careful work of scholars over a period of time, to determine, if they could, just what is the incentive for education. The sum total of that report is, "We don't know."

A thirteen word sentence found on page 39 of the report states, "Religion is not now for most colleges a practicable source of intellectual unity." That statement is indicative of the attitude of the educational leaders of our land toward the very thing that brought it into existence—Christianity.

Nothing in recent years has demonstrated quite so clearly as the "Harvard report" the need for a Christian education. There is a verse of Scripture that is apropos to our hour. Christ said, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). That is a perfect picture of the educational system of this hour. The beginning of all wisdom is a knowledge of Almighty God.

WHILE WE ARE facing this particular matter let us pause to consider two very alarming pronouncements that have been made during the past twelve months.

The first was made in the fall of 1946. Dr. Julian Huxley, a distinguished British biologist and atheist, and for years a foe of everything that is fundamental in the Christian faith, was elected director general of the United Nations Education Scientific and Cultural Organization, generally known as UNESCO.*

If you have read of the plans of UNESCO you know something of the vast program to circulate tremendous amounts of literature, to establish conferences and conventions in important cities of the world, to broadcast over the radio networks of the world, and to revise textbooks in the principal countries of the world so, as they say, to re-educate the world.

What kind of an education do you think UNESCO is going to promote, with atheists predominant in its council?

During the discussion of UNESCO in the drafting of the preamble of the constitution, our southern neighbors, Colombia and Panama, suggested that the name of God be included, and the chairman of the committee of our own nation, Dr. Archibald MacLeish, bitterly opposed it.

*See "We're Footing the Bill for Atheism," by Wilbur M. Smith, MOODY MONTHLY, July, 1947.

Do you know of anything more startling or with greater possibilities toward deceiving mankind and promoting a materialistic, humanistic and atheistic view of life than this organization, to which the United States contributes millions of dollars annually?

The second pronouncement was made by the Federal Communications Commission, in which it ruled that atheistic propaganda can now legally be used on radio stations. In its memorandum carrying its verdict, it makes the wicked statement that the reality of God, is debatable, and that every man's God is different anyway. Here is a powerful federal agency that has opened the door to the propaganda of atheism through the radio system of our nation.

There is no greater need in our nation at this hour than the establishment of Christian high schools and colleges for the protection of young people that are coming from Christian homes. The Catholics and the Lutherans have proved that it pays dividends.

We started the public school system. It was our child. We let it get away from us. Now it is destroying the very thing for which we stand. We will have to do something, and the best logic of the hour seems to say, establish your own schools.



Few Christian leaders have such a long record of service in the gospel ministry as Dr. Riley, whose testimony introduces a new MOODY MONTHLY feature. The experiences of mature Christian leaders will be recorded in these pages from month to month for the encouragement and blessing of Christians everywhere.

My Greatest Experience With God

By W. B. RILEY

In my eighty-six years I have had many experiences with God worthy of note and deep gratitude. However, I think now that the most notable of them all was my call to the ministry.

My boyhood years, spent in public schools in Kentucky, secured for me some reputation as a debater. That circumstance, combined with the fact that my beau ideal of a public speaker was our county attorney, Ivan Settle, determined me for the law as a profession. Having settled in my own mind my future calling, I set about this practice; and as I followed the plow through the cornfields, I tried many cases in court, green cornstalks constituting a magnificent audience.

After my conversion at seventeen, when the Lord's still small voice began to say to me, "You must preach instead," I was immediately a troubled lad. My fleshly ambition cried for the legal profession. The still small voice of the Spirit, however, opposed it and said, "No, go preach the preaching that I bid thee." For months the battle royal was waged in my dual nature. I lost sleep, I lost my appetite, I lost flesh, but I couldn't silence the voice of the Spirit. At length I knelt be-

The Entertainment World

Another dynamic force that is leaving its mark on our youth is the entertainment world. Perhaps the largest factor today is the movies.

Seventy-seven million people in the United States attend the movies each week. Of that number 28,000,000 are adolescent young people; 11,000,000 are under fourteen years of age. It is a known fact that the emotional reaction is two to eight times greater in a child than in an adult.

Movies are both demoralizing and unpatriotic; they impair health, produce nervousness, fear, hysterics. Perhaps this is one of the explanations why the present generation is so restless, hasty, nervous, dissatisfied, uncontrollable and changeable.

Movies demoralize children. Fifty per cent of the boys and girls and men and women in penal institutions tell us that the movies played an important part in their break down morally and criminally.

Let us not forget another fact, that while we call this the entertainment world, yet it is highly educational in that its influences on the minds of youth are often more permanent than that which they receive in the schoolroom. Therefore

[Continued on page 52]

tween two rows of tobacco on a Kentucky hillside and said, "Lord, I give over, I give up, I will preach."

I look back now to that time nearly seventy years ago and thank God for that decision. All that is dear to me, anything that I have been able to accomplish that will abide to bless my fellow men, came out of that day's decision. And I am happy to report that from that hour until this moment, I have never had a doubt of my divine call. As I review personal and professional history, I am filled with gratitude for the favors that have been bestowed.

The churches I have served, especially the forty-five-year ministry in the First Baptist Church of Minneapolis and the creation of the three schools—Bible Training School, College of Liberal Arts, and the Theological Seminary, known now as Northwestern Schools—all came out of that decision.

As I witness the multitude of graduates now reaching the uttermost parts of the earth in their multiplied services and in the creation of other institutions, I thank God for that day's decision—for God's call, for God's pleading, and finally for my yielding.

Love on Crutches

A dramatic challenge to Christian kindness

as told by Lois Illingworth

MY HUSBAND was confined for two years in Army hospitals recovering from his overseas wounds, and during the long days and longer nights that I kept vigil at his bedside I witnessed the strangest method of healing that ever confronted me.

I could feel the pulse of the whole ward of men—some maimed for life—among them all a brotherhood which excluded outsiders. Each knew deep in his heart the pain and anguish of his brother. Some were hardened, some were profane, some were like small boys groping for some great hand to relieve their suffering; a great many were stony silent, locking behind cold exteriors whatever maze of conflicts, doubts, and resentments they harbored.

Alone they would have despaired, but together they often found the courage which led to recovery.

One night they brought in a boy, wounded in the Pacific island assaults. One arm hung shattered, the hand was blown from the other. He lay unmoving, his eyes closed. I thought, watching him, that he was unconscious, until I saw the

muscles twitch around his mouth, and knew he was crying—inside.

Instantly anger rose in me like a great mounting tide. The agony, and separation, the killing of war came before me. The fury of it all seemed concentrated in that one boy lying there trying to conceal his tears.

Around the ward men were playing games, reading, listening to radios, or writing letters—those who were able to. No one seemed to notice the boy. I knew no doctor or nurse or civilian could reach him to quiet his turmoil. I knew the love of God could reach and calm and heal, but I dared not speak, and there was no one else to do so. What could one sound of body and mind, free of pain, say to comfort the wounded?

As I sat and prayed I saw a man on crutches laboriously making his way to the new boy's cot. He leaned over him and began to count out loud, "One, two, three, four." The boy beneath him opened his eyes in surprise. Then the counting stopped, and the older man shouted impersonally to the ward, "Someone come and help me throw this guy out. He's in

the wrong ward. I've counted 'em myself, and he's still got everything!"

A laugh spread through the room. The boy looked wide-eyed. He raised first one arm and then the other. The older man watched. "Sure, I know, they nicked you a bit," he said. "But there's nothing wrong with your feet. Now me here, my feet ain't in too good shape, but my arms are all right. Maybe you and I'd better team up. Between us, we're a pretty good man."

The boy on the bed grinned; I couldn't. I wanted fiercely to cry. I had just witnessed one of the greatest aids to healing we can offer one another—the comradeship of love.

Can we not, as Christians, translate that dramatic offer of help and friendship into a spiritual ministry to the needy? I do not mean that as committees of one we should tour the hospitals, for quite often that is not where we are needed most. But we should be constantly watching for opportunities to give love and understanding to those whom we contact.

So often, even in our homes, we are too busy to stop and see the need. In our routine we miss the chance for love and kindness. Christ taught us to love one another. How dare we let the days slip by so rapidly and leave it out?

Perhaps your cheery "Good morning" will change the tone of somebody's day. As you listen patiently to someone's problem you may help him find a solution with God's help, and set his mind at rest. You may visit the sick and speak a comforting word.

We never know when some humble, yet wonderful task, will lead us to the gate of a human soul, where the greatest of all opportunities will be ours, to speak of God's eternal love and of the salvation He affords through Christ.

*"Be filled with the glory of living,
Seek those who need you today;
For in Christ all men are brothers,
Walking the same weary way.*

*"God needs your laughter and singing
To brighten this sin-sick land;
Lay hold on the strength of His promise,
Take hold of His wonderful hand.*

*"He'll lead you where men are stricken,
Where kindness and love will mend;
You are His only witness,
The only one He can send."*

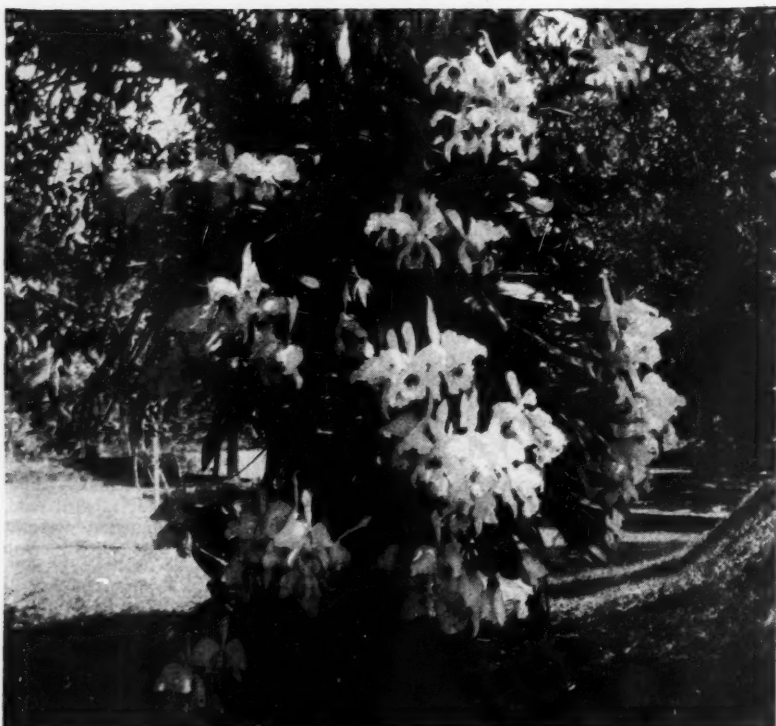


FROM A LETTER FROM EGYPT

Another thing, I've been wanting to tell you. I saw the May number and previous numbers of the MONTHLY in the reading room in the library at the Central Mission Building in Cairo, the other day. I asked the librarian "Does anyone read this?" as I picked up the MONTHLY. "They do," she replied, "especially the pastors when they come here to wait for each other. Many read it and I, myself, like it very much."

There are eighteen Protestant Evangelical churches (United Presbyterian) in Cairo and suburbs.—M.A.B., Port Said, Egypt.

Orchids clinging to the branches of a great jungle tree, Venezuela. Gendreau photo.



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Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE KEY TO I JOHN

The key to the proper understanding of I John is in the correct interpretation of the word "fellowship" (1: 3, 6, 7). As generally used today, it means "companionship, social intercourse." The Greek word is *κοινωνία* (*koinōnia*).

In the secular documents written in Koine Greek, we have the following examples of its use: it is found in a marriage contract where the husband and wife agree "to a joint participation" (*koinōnia*) in the necessities of life. It means "belonging in common to." We have it in the clause, "my brother on my father's side with whom I have no partnership" (Moulton and Milligan, *Vocabulary of the Greek Testament*).

Thayer's lexicon defines this word as "association, community, joint participation, intercourse, the share which one has in anything, participation."

Webster's *International Dictionary* defines the word "fellowship" as follows: "state or relation of being a fellow or associate; a state of being together; a community of interest, activity, feeling; companionship of persons on equal and friendly terms; familiar intercourse; hence, friendliness; comradeship."

The word *koinōnia* means *joint participation*. This furnishes us with the key to the understanding of I John. John's thesis is that there is a joint participation on the part of the believer with God in a common nature, the divine (II Pet. 1:4), in the light that God is (I John 1:5), in a separation from sin and the world (1:5-7), in the possession of the same love (4:7-11), in a spiritual vision and understanding (2:30, 27).

There is therefore a relationship between God and the saint which involves a common possession of, interest, and active participation in certain things. John shows on the basis of this that the person who professes to be saved and yet lives a life of sin is not possessing things in common with God, and the one who professes salvation and shows it in his life has things in common with God. He shows also that sin is not permitted in the Christian life, since we do not hold that in common with God who is sinless, and that the Christian is expected to exhibit the same rejection of the world and of false teaching as is manifested in the nature of God. In short, because the saint and God have things in common, the saint's life should be in accord with what God is.

In succeeding issues, we shall offer an exegetical study of the Greek text of I John 1:1-2:2.

One of the most essential preparations for worship is praising God. It is as great a requirement as devotion to prayer.—Thomas Chalmers.

September, 1947

*Here's the magnificent music
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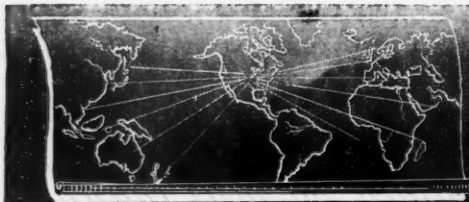
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BRINGING IN A LOAD OF FIREWOOD—MEXICO

A greater burden than this is the overwhelming load of poverty, ignorance and superstition which weighs upon the great Indian population of the land. Gendreau photo.

CHALLENGE OF THE OTOMI

ON my last visit to Mexico it was my privilege to accompany Dr. John T. Dale on a visit to the Otomi Indian tribe. I say it was a privilege, yet I have never been quite the same since that visit. It has left an indelible impression that neither time nor intervening events have been able to erase. It is a burden which grows heavier with the passing months.

As we encountered the Indian in his solitary desert home and witnessed his extreme poverty in body and spirit, our hearts were greatly moved. We saw men who for years have not had the pleasure of a bath. Part of this is because of indigestion, but more often it is because these folk live so remote from any body of water large enough to furnish them

with the luxury of a bath. We saw hundreds of men who seldom drink water. They drink only the fermented juice of the maguey plant, a juice which, in its natural state as God gave it, is among the most nourishing known to man; when fermented, it becomes a crazing intoxicant. We saw babies being weaned from the mother's breast who had neither milk nor water to drink, only the intoxicant which in a few years will bring them to physical and moral ruin and send them away at an early age into a Christless eternity.

We saw men who labor long hours among the desert plants trying to eke out a scanty living on the acre or two of poor land left to them after the white man has appropriated all that is worth

the trouble to till. These men, laboring under the hot desert sun, consume daily six to eight quarts of intoxicating liquor along with a few dry corn cakes. Some years they grow no corn at all, and their diet consists only of the maguey juice. No wonder their health is so poor! The Mexican government estimates that more than 80 per cent of the children born in these areas die before reaching adulthood.

Linguists who have labored with these people find most of them unable to concentrate on any one subject for more than two or three minutes. Their minds are incapacitated by constant excessive use of alcohol.

The Otomi home is a symbol of poverty. The low hovel is constructed usually of cactus stalks, leaves gathered from the desert palm or from the maguey plant. There is one tiny door, but no windows. Inside is almost complete darkness. In one corner are three stones placed in a triangle. When the meal is prepared, a clay griddle is placed over these and a fire is built underneath for the cooking of tortillas. The coffee pot, which is a standard part of the kitchen in the Aztec home, is in most cases missing from the Otomi hut. They are too poor to buy coffee, and water is too scarce. The floor is bare earth, but there are a few goat-skins which are used for beds.

It so happened that we were in San Pedro Arriba on the "Day of the Dead." The priests had arrived for one of their infrequent visits to the village just before we came. They had opened the church and were saying the mass for the dead. We watched as the Indians filed in and paid out their money—a certain amount to have the mass said and a still higher amount for those who wanted the mass sung by the priest in the balcony. Yes, these Indians were paying the savings, often of a year's labor, to have the mass sung for a dead relative in order that his soul might be released, or at least come up one step in the torments of purgatory. We watched them go in with their anxious solicitude, pay their money, listen to the mass, kiss the cross and pass out of the church still anxious and wondering how effectual their offering had been in delivering the loved one now passed beyond.

San Pedro Arriba has about 3,000 Indians—a village of 3,000 people, but with no Bible, no preacher of truth, no believers to leaven the evil bent of a heathen society. Not far from this village was a municipality which claimed more than 15,000 souls. We entered there and inquired. We found the same conditions as in San Pedro Arriba, not the slightest indication that a witness for Christ had ever been given there. This in contrast to our homeland, where there is more than one Protestant minister for every

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• • Christian believers everywhere to pray for this venture in evangelical scholarship, alert to the times and faithful to the Gospel, for the training of candidates for the ministry. The 1947-1948 class is limited to fifty graduates of accredited colleges. They are being carefully selected from hundreds of applicants, for registration on Monday and Tuesday, September 29 and 30.

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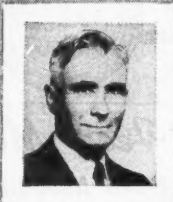
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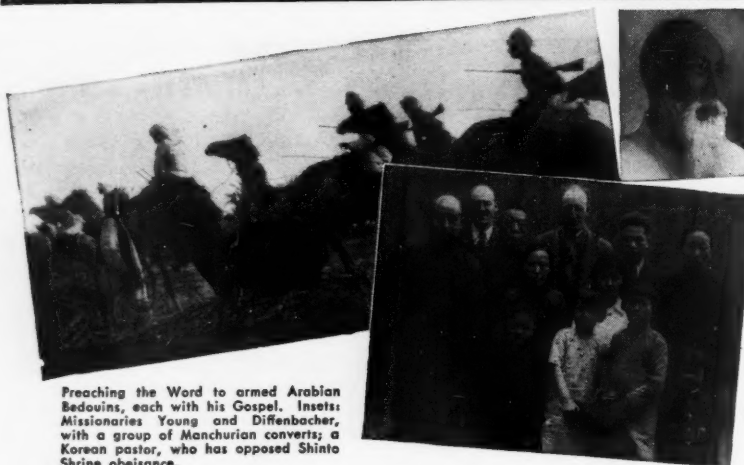
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Preaching the Word to armed Arabian Bedouins, each with his Gospel. Insets: Missionaries Young and Dittenbacher, with a group of Manchurian converts; a Korean pastor, who has opposed Shinto Shrine obeisance.

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Jude 3.

THE Independent Board for Presbyterian Foreign Missions was born in 1933 for a twofold purpose. First, to be, in the face of present-day modernism and unbelief, a sterling testimony everywhere to the truthfulness and entire integrity of God's Word, the Bible; and, second, to be an efficacious instrument in the salvation of many souls among the millions now perishing in heathen darkness.

The faithful stand of this Board upon such questions has become so widely known, that calls come to it from new fields in all parts of the world. Faithful, but saddened and sometimes discouraged missionaries, often knowing not where else to turn, write to us more and more frequently.

Thus seasoned missionary volunteers, many of them already equipped with the necessary languages and acquainted with the customs of their fields, constantly rally to the standard God's Spirit is enabling us to raise.

From a modernistic board came four telling us they had been in Babylonian captivity too long, and were eager for release. They were accepted, and both China and Mexico will profit by their service. Two others, long on the field, turn to this Board in preference to any other. Korea will profit by their consecrated labors. These experienced men and women know the times and the issues of today, and have taken their stand unflinchingly with Christ and with His Word.

Will you "hold the ropes" as they go down? Your prayer fellowship will be deeply appreciated. For details regarding this work address The Treasurer, Dept. M947.

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thousand people.

"What is the solution to all of this poverty and leanness of soul?" As I thought on this question, I saw the answer. It was in the form of young men and women consecrated to the service of Christ and to the saving of Otomi Indian souls. The government is now providing irrigation for their dry lands in some areas, and food is becoming more abundant. The Wycliffe translators are doing the work of putting the Word of God into the language of these Indians. But as yet there is no work of aggressive evangelism among them. Yet we believe that the Otomi Indian heart will respond to the gospel by the thousands, as the Aztecs have done, and we shall see an infant church spring up, gird on the armor of God, and go on to prevail against the gates of hell for the salvation of their own people.—R. R. Dawson, in *The Mexican Indian*

BIBLE SOCIETY SECRETARY HONORED

The Inter-American Understanding Award was recently conferred upon Raymond R. Gregory, secretary of the American Bible Society's Central America Agency, in recognition of more than a third of a century of devoted service in promoting understanding and friendship in Latin America. The presentation was made by the Committee of Management of the Cristobal Army and Navy YMCA, at Cristobal, Canal Zone.

For this special occasion Dr. Ricardo J. Alfaro, Panama's leading citizen and representative of his country in the United Nations, as well as minister of foreign relations, gave the address commemorating Pan-American Day and the conferring of the award.

Since 1920 Mr. Gregory has served continuously with the American Bible Society as its secretary, with headquarters at the Bible House in Cristobal. The field covers the Central American republics, Panama, the Canal Zone, Colombia and Venezuela.

During these twenty-seven years Mr. Gregory has traveled many thousands of miles and has spoken to multitudes of people. Several million copies of the Scriptures have been distributed under his direction in the republics of the Caribbean area. Mr. Gregory is one of the outstanding evangelical religious leaders on the Isthmus, and probably the best known throughout the republics of the Caribbean area.

UNTOUCHABILITY OUTLAWED

In moving toward its national freedom, India's Constituent Assembly has adopted the following provision: "Untouchability in any form is abolished and the imposition of any disability on that account shall be an offense."

This decision does not include the Moslem League, with whom the question of "untouchability" does not arise. It is a problem within the institution of Hinduism. There are more than 50,000,000 untouchables in India. It must be remembered that statutory provisions in British India and in many of the Indian States have long declared against any civil discrimination by reason of caste.

"Untouchables may not come into physical contact with caste Hindus. In some parts of India they may not draw water from public wells, nor may their children enter schools. They gather what learning they can by sitting near the school door.

It is, however, one thing to pass a resolution and quite another to carry that law down into action among the multitude of villages and communities where caste has been an affliction imposed upon the people for centuries. Christianity has been the greatest breaker-down of caste that India has known. In fact, the present idealism which now leads India's Constituent Assembly to oppose caste may be said to be a by-product of Christian teaching and influence. There is still a great deal of work to be done before the injustices of Indian life are abolished. As we see it, there is more need today than ever for missions in India.

—The Watchman-Examiner

TITHING PLUS

Among the many natives who came from the Solomon Islands to Queensland to work on sugar plantations was a man called Barney. While there he learned to know the Lord Jesus Christ as his Saviour and Lord.

He had learned to read one book only—the Bible—but with his limited knowledge he was puzzled.

One day he came to a visiting evangelist and said, "Jesus Christ my Master—I love Him—but I not understand very good. You 'splain this word to me."

He was reading the book of Malachi, and, pointing to the tenth verse of the third chapter, he said, "What this word 'tithe' mean?"

The evangelist told him in simplest language how God claimed as His right one-tenth of all we have and receive; how God taught us "one shilling out of every ten shillings is mine."

Barney listened, and presently he said, "I get eight shillings a day. How much one-tenth?"

"About five shillings a week."

"Oh, yes, I see. But I been rob God long time; I think I give Him ten shilling every week for pay back that tithe." And every week Barney brought ten shillings.

The evangelist had a big district to visit and had to walk forty miles from camp to camp, so that a horse was needed. For this definite prayer was made.

The weeks went by and, to the surprise of his friends, Barney failed to bring in his usual weekly offering.

One dark evening the people had gathered for a meeting when a voice was heard and a persistent knocking.

"Come in."

"No, you come out here!"

Stepping out into the darkness the friends found Barney holding a horse with saddle and bridle. It was his gift to the Lord's servant! He had not only been saving up his tithe to purchase the outfit, but had made the amount up to twelve every week from his wages, living on eight shillings himself!—*Kingdom Tidings*

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A HEBREW CHRISTIAN HEROINE

In the concentration camp she was known as "Esther, the blonde beauty." Those who did not know her would have mistaken her for a Scandinavian—fair, tall.

One day a Gestapo officer, with the insignia of a skull on his cap, came into the camp and commanded that she follow him. This was the order of the chief commandant of the camp. In a subtle way he said, "I am sorry, it was by mistake that you were arrested and put into a Jewish camp. You are not a Jewess. You are a most beautiful and perfect type of Aryan. You cannot be a Jewess."

Esther looked straight at him and said, "Certainly I am a Jewess. There is not a single one of my ancestors for generations who was an Aryan."

"But," he replied, "you might be mistaken."

"No," she said, "there is no mistake whatever on my part."

"Even so," he replied, "no Aryan will ever suspect you or deny you the privilege of calling yourself an Aryan. I must free you as an Aryan," he said, "and I will make you happy." He approached her, trying to remove her yellow badge, the star of David.

"No," she said, "you will not dare do it. I am a Jewess and am proud of my race. I am a Jewess who believes in Christ as my Saviour. Being a Christian by faith, believing in the Messiah of my people, I am prepared and willing to drink the 'bitter cup' which you, calling yourselves the noble race—Aryans—have prepared for my people, who are God's people. To them I belong, with them I live, with them I suffer, and with them I am prepared to go through all the tortures you have invented. I am not afraid to die. My Saviour is the resurrection and the life for me."

Esther was dismissed with an insult, but she rejoiced for the grace given her to testify as to her origin and to her faith. She knew what was to follow. Not long after, she was in the transport for the death chambers.

The story she told before she died made a deep impression, and will never be forgotten by the survivors who knew the beautiful Jewish blonde.

—The Bethel Witness

SUNRISE SERVICES IN KOREA

A total of 13,000 persons attended Easter sunrise services on the site of a former Shinto shrine near Seoul, Korea, last month, according to information received at the New York headquarters of the Office of International Information and Cultural Affairs.

The huge throng included Korean Christians, military government officials, and other Americans. Prior to the war, it was stated, Easter dawn services were attended by only a few hundred persons, usually gathered together on the flat roof of the Christian Literature Society in the center of Seoul.

For the first time, the Easter morning sermon, preached by a Korean minister, was translated into English for the benefit of Americans unfamiliar with the Korean language.

I Went to University

[Continued from page 8, col. 2]

is inadequate because in my schooling God was left out.

The university did not have religious and Bible courses that I could trust as being true to the Word. It had no Bible teachers who lived and taught as Christians. So I have no Bible instruction whatever today, except for that which I have received at the knees of my parents and from the lips of preachers. Today I find myself with a college degree, wanting to live an "all-out" life for Christ, but being handicapped because I have not the instruction that I might have received in a Christian school. Of course, I know better what I want now in the way of Bible training, and I will be able to select and study more advantageously than I might have in college. But the fact remains that I have yet to get that training.

I found one other thing at university for which I am eternally thankful to my heavenly Father. He was on the campus, too. His Holy Spirit guided me as I walked those shaded lanes. He strengthened me when I needed Him and called upon His name, no matter whether it was while trying to speak to someone about Christ, or whether I was searching my brain for the answer to a question in a chemistry quiz.

He gave me grace to be a "marked" man. Marked, because I bowed my head before meals and thanked my heavenly Father for His goodness. Marked, because I knelt beside my bed at night. That took the grace only God can give. I did not do those things in the spirit of the Pharisees



BISHOP SUBHAN

What Will Happen in India?

by BISHOP JOHN SUBHAN and J. Z. HODGE

India has ceased to exist. With the British withdrawal August 15, India split into two hostile segments, Mohammedan Pakistan, and Hindustan. What this will mean to Christian missions is a burning, vital question.

Next month MOODY MONTHLY will present a thorough and challenging survey by two men who know India like the palm of their hands. J. Z. Hodge, of Scotland, was for many years secretary of the National Christian Council while a missionary in India. John Subhan is the first native Mohammedan convert to be ordained a bishop in the Methodist church. Both are earnest evangelicals. Their special written articles will appear

Next Month in
MOODY MONTHLY

of old, but because I had been taught from childhood that I should do them, and I would not compromise my beliefs for anyone, not my first semester Jewish roommate, nor my later fraternity brother roommate.

Yes, I found Christ on the campus, and especially in this last year when through the efforts and organization of Inter-Varsity Christian Fellowship, which is becoming known on university campuses the world around, the few Christian students joined together for the fellowship thus afforded. We held daily prayer meetings, sometimes under the most adverse circumstances. But the Lord blessed and used the few Christian students to win their fellow students to Christ.

I have learned that true fellowship for Christians must be with fellow Christians, and the friends I have made in the last school year through Inter-Varsity become more dear to me each passing day.

I love my alma mater as anyone should. She is the grandest school in all the world. I do not want to leave only a negative impression. But I have told what I found there. The school is no better and no worse than the majority. Other students can verify my statements.

If I were making the choice again, would I choose a Christian college or a state university? There can be only one answer to that question. The Lord must lead in each choice we make. I am convinced He led me in choosing the university, although at the time I did not ask for guidance and was not conscious of receiving it. But I needed the education I acquired both from my study and from just living there. Had I the choice to make again, although I did not do it the first time, this time I would start by saying, "Not my will, but Thine be done."



How to Be a Good Parent

[Continued from page 19]

of no use to others; so, unless they can translate it into the common tongue, they are to keep silent. No time for "self-expression" in Paul's churches!

Thus our children should be taught that expression is not desirable unless there is some substance to it. Their efforts should have an aim. Of course, we must remember that "a little nonsense now and then is relished by the best of men," if not carried too far.

It is easy to fail in parenthood. Many flunk out under the comprehensive examination; others fear even to start the course. But a parent who looks to God for wisdom, strength, endurance and grace should come to graduation day with highest honors.

Here's a Moody story we never picked up before, and don't miss the point:

The evangelist once reported "two and a half conversions."

"Two adults and a child, I suppose?" queried his host.

"No; two children and an adult," said Mr. Moody. "The children gave their whole lives. The adult had only half of his left to give."—*Prophecy Monthly*.

September, 1947

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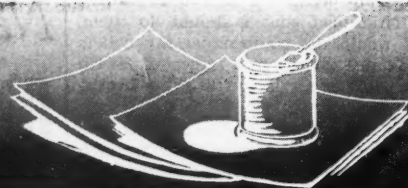
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DUNKERQUE

EVERYONE has known of Dunkerque. Christians have long considered it one of the miracles of God's intervention in World War II. But the British admiralty, for the first time since the event in May, 1940, has released the full story of the British and French evacuation under merciless pounding of the German Wehrmacht.

Vital statistics: Admiral Bertram Ramsey, who directed the operation, expected to rescue 45,000. Instead, 330,000 were brought home to fight again. Only 35 of the 176 British Navy ships used to ferry the troops across the channel were sunk. Approximately 700 other little boats aided the rescue.

Nineteen of the 196 French ships were lost, and 123,095 French troops were rescued. The R.A.F. shot down 262 German planes in the eight days of perilous retreat.

CATHOLIC CONVERSIONS

Joseph Zacchelo was in New York to win Italians to the Roman Catholic

Church. Born in Italy, he had been trained there for the priesthood, and had done so well that Cardinal Raffaello Rossi sent him to the United States.

One day he sat listening to his radio. The voice of William Ward Ayer, New York's best-known gospel preacher, came to him. He listened intently to his message, and was so impressed that later he went to see Ayer at his office. He was soundly converted and renounced the priesthood.

J. H. Musto had a somewhat similar experience. He had palled with a Roman priest in New York for several years, but found no peace of heart from the ritual of the church. One day as he stood in a subway station, he saw on a gospel placard, "Come unto me all ye that labor and are heavy laden." As he read, Musto felt compelled to leave all his past life and come to Christ.

Inevitably Joseph Zacchelo and J. H. Musto met. Today they are secretary and president, respectively, of the Prayer League for the Conversion to Christ of Roman Catholics. Dedication service for the new organization was held in Dr. Ayer's Calvary Baptist Church, Sunday, July 27.

The league's program, which is endorsed by many leading evangelicals in the New York area, is a sympathetic appeal for prayer from all Protestants for the conversion of disillusioned and weary friends in the Catholic Church. Prayer is urged every noon for their salvation. Other objectives:

- A Sunday radio broadcast in New York City.
- Wide distribution of appropriate literature.
- Training Christians for tactful, intelligent dealing with inquiring Catholics.

One of the members of the new board of reference is Rev. L. H. Lehmann, director of Christ's Mission, which was organized to assist priests who want to leave the Roman Church. Breaking with the church is a difficult struggle. Dr. Lehmann feels many more would make the break if the way were paved for them and they were assisted in making a new start. More than two hundred priests have thus been aided in the mission's sixty year history.

CHRISTIAN SCHOOLS

After September 1 offices of the new National Association of Christian Schools will be opened in Chicago, with Mark Fakkema as educational director.

The association, sponsored by National Association of Evangelicals, is one more step in the growing movement for Christian elementary and secondary education. An interdenominational organization, it will be of service to all Christian schools, of which there are now more than 500 Protestant day schools and 125 community schools under Christian control. Several denominations are already notable for their Christian schools, among them the Lutheran bodies, and the Christian Reformed Church.

Members of the board governing the new groups are: Dr. Stephen W. Paine, president of Houghton College; Dr. Frank E. Gaebelin, headmaster of Stony Brook School for Boys; Dr. J. C. McCallie, headmaster of McCallie School for Boys; Carl A. Gunderson; and Henry Riemersma.

"AROUND THE WORLD"

Youth for Christ is still growing. President Torrey Johnson, re-elected at the third annual convention at Winona Lake, Indiana, in mid-July, told the 600 delegates from thirty-six states and four foreign countries that there are now 1,400 rallies being held regularly in forty-six countries.

Oswald Smith, of Toronto, keynoted the convention with a stirring address, and

HOW SHALL THEY HEAR WITHOUT A PREACHER?



To Bible-believing Baptists *Everywhere*—

In sessions held in Atlantic City in May, the Conservative Baptist Association of America was brought into being under a provisional constitution opening membership to members of local Baptist churches which have by vote declared their agreement with the Association's declaration of faith and which have subscribed to the convictions expressed in the Preamble of the Constitution, and to individual members of non-affiliated Baptist churches who have similarly declared themselves.

Bible-believing Baptists throughout America will have an opportunity this fall, regardless of other associational ties and commitments, to consider and discuss in democratic Baptist fashion the conditions in our denomination which brought the Association into being, and to help formulate its policies and program. That opportunity will be provided through

Three Regional Conferences

Chicago, Tabernacle Church—*November 6-7

Brooklyn, Baptist Temple—*November 13-14

San Francisco, First Baptist Church (to be announced)

*Correction of dates announced in Watchman-Examiner of July 10

Here is the basis of our fellowship as set forth in the Preamble of the Constitution:

We, Bible-believing and God-fearing Baptists, convinced that we face in this generation, history's greatest opportunity in evangelism, church building, and missions; and

Believing that only through a return to Bible faith and widespread revival can we meet the challenge of that opportunity; and

Believing that the historic Baptist position for missions is to send forth missionaries united in their belief concerning the Person of our Virgin-born, Crucified, Risen, Exalted and Returning Lord and Saviour Jesus Christ, and that we cannot therefore move with power while cooperating with or operating under any so-called "inclusive missionary policy," that is, inclusive of believers and unbelievers alike, which while recognizing faith condones unbelief and violates conscience; and

Believing that God's blessing will not fall upon Baptist support of an affiliation with apostate ecumenical organizations (that is, organizations that would coercively combine the professed Christian religions of the world into one universal church); and

Knowing the rising tide of desire for fellowship among Bible-believing Baptists across the nation:

We do hereby enter into association with one another upon a sound Biblical and historical Baptist foundation as declared in our confession of faith.

Here are the Association's officers and directors elected at Atlantic City:

President—Gabriel R. Guedj, Baptist Temple, Brooklyn, N. Y.
Eastern Vice Pres.—Russell G. Jones, First, Bloomfield, N. J.
Central Vice Pres.—Rodney C. Gould, Calvary, Cedar Rapids, Iowa

Western Vice Pres.—Sam Bradford, Beth Eden, Denver, Colo.
Rec. Sec'y.—Robert Carlberg, Baptist Temple, Fall River, Mass.
Cor. Sec'y.—Lawrence Pearson, Norwood Park, Chicago, Ill.
Treasurer—Charles B. Ford, Greenwood, Brooklyn, N. Y.

Board of Directors

Eastern: Horatio Chase, First, Everett, Mass.; Winthrop Robinson, First, South Portland, Maine; Theodore Lewis, First, Collingdale, Pa.; Charles W. Anderson, Brookdale, Bloomfield, N. J.; Donald MacDonald, Bellerose, N. Y.; John Ballbach, Immanuel, Wilmington, Del.

Central: Franklin W. Wiley, Gratiot Avenue, Detroit, Mich.; Melville G. Hatcher, Calvary, Muscatine, Iowa; L. M. Clarke, Galilee, Chicago, Ill.; Ralph Rayment, Cosperville, Wawaka, Ind.; Kenneth Beilby, First, Rhinelander, Wis.; Curtis Akenson, First, Minneapolis, Minn.

Western: Albert G. Johnson, Hinson Memorial, Portland, Oreg.; Edward Epps, First, Yuma, Ariz.; G. Archer Weniger, Twenty-Third Avenue, Oakland, Calif.; Clyde Paul White, First, San Pedro, Calif.; Richard S. Beal, First, Tucson, Ariz.; Lewis J. Julianel, First, San Francisco, Calif.

Send for a copy of the Provisional Constitution for your study; then send us your criticisms and suggestions for our study at the Regional Conferences. Many churches and individuals have already applied for membership in the association. If your church has not already applied, we shall be glad to hear from you.

Keep your members informed of C.B.A. and C.B.F. activities through the News Letter.

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EST. 1874

FOR GOD AND HOME AND NATIVE LAND



Triumphs of the Cross in Jewish Hearts

are recorded in our Monthly Letter sent from New York's lower East Side where the NEW YORK GOSPEL MISSION TO THE JEWS, INC., has long been a channel of blessing to "the lost sheep of the house of Israel."

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The Lord is leading to greater opportunity for Jewish evangelization through purchase of our new mission quarters at 149 Avenue B, New York City—now used as the center of our Gospel activities.

A copy of our News Letter will be sent free on request. Address: Miss Ruth Angel, General Director, P. O. Box 108, Cooper Station, New York 3, N.Y.



"Here they come" — the Women's Temperance Crusade in December, 1873. "They that sow in tears shall reap in joy." Ps. 126:5.

THE Crusading women met the very next morning at the Presbyterian Church for prayer. And such praying! It seemed that a tall cherub had flown from the presence of God and touched their earnest lips with coals from off the heavenly altar. Headed then, by Mrs. Judge Thompson, singing "give to the winds thy fears, hope and be undismayed," and with Psalm 146 as their guide, they marched forth. Their leader calmly directed: "Let us form in line, two and two, the small women in front, leaving the tall ones to bring up the rear. And let us at once proceed to our sacred mission, trusting alone in God."

Kneeling on the frozen pavement before the first saloon, they prayed, long and fervently, then arose to go to another. But the saloonkeeper hastened to the door and called: "Wait a moment, ladies! Here, boys; help me roll these barrels out. I'm not going to ruin these women's husbands and brothers and sons with any more liquor!"

His customers fell to with a will, helping him smash in every cask-head at the gutter—and "The Women's Whisky War" was on!

Saloon after saloon closed its doors through the power of prayer alone. "The first eddy of that Whirlwind of the Lord," as Frances Willard named it, gained such impetus that, within fifty days, the liquor traffic had been swept out of two hundred and fifty towns and villages in twenty-three states. Nothing could stop such devotion. They organized The Woman's Christian Temperance Union after the Crusade at Fredonia, New York, the movement spreading from there like wildfire into every state from coast to coast.



Foreign delegates at third annual YFC convention.

then the delegates got down to a week's schedule of reports, business sessions and public meetings. They heard devotional messages from a score of Christian leaders, reviewed the ministry of their six gospel teams which last year visited twenty-five countries, said good-by to a team leaving for Italy and Greece, and pledged their co-operation in a bigger program for the future.

Before they disbanded they heard Johnson's platform for 1947-48 and voiced their solid approval. His goals: a Youth for Christ rally in every United States county; twenty gospel teams for foreign countries; more co-operation with evangelical movements, such as the Gideons and Christian Business Men's Committees; more adequate follow-up on converts; a budget of \$538,000; and an invitation to other evangelical groups for a world conference on evangelism to be held in Holland, August 1-8, 1948.

Enthusiasm was at high pitch. Johnson summed it up, "This has been the greatest day in the three-year history of Youth for Christ International. Its effects will be felt around the world."

REPORT ON EUROPE

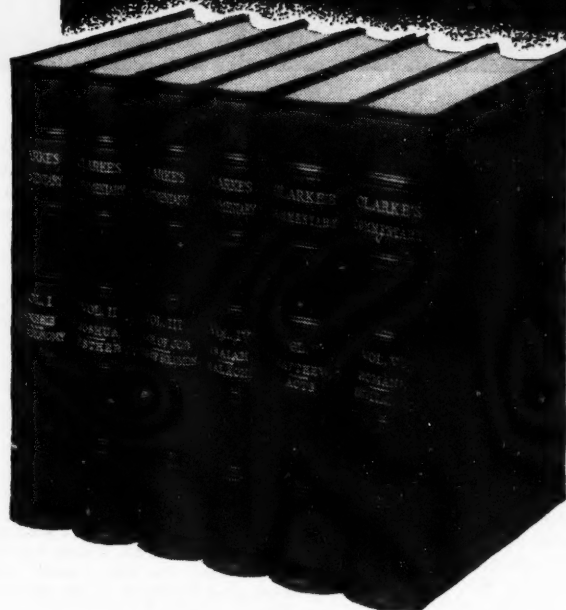
When fifteen representative American clergymen took off for Europe June 23, to view the work of rehabilitation as guests of Secretary of War Robert Patterson, two evangelicals were on the plane.

Dr. Harold J. Ockenga represented the National Association of Evangelicals, and Rev. W. O. H. Garman, the American Council. They were to fly first to Rome, then tour Italy, Switzerland, Austria and Germany before returning to the United States July 28.

Patterson invited them to make the trip because, as he said, they represent a cross section of "the spiritual leadership of the nation which today shares the grave responsibility of educating the American people in international problems." Ockenga and Garman have had a lot to say since their return, and American evangelicals are eagerly listening to their report.

Moody Monthly

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Practical and Perplexing Questions

★ Nathan J. Stone

THE BODY IN HEAVEN

Will Christians be the same physically and mentally in heaven as here? Will there be male and female? Was Christ's the same body after the grave as before?—A. C. E., Campbell, Calif.

We will certainly not be the same physically in heaven as we are here. We will not be physical beings at all, as we understand the word. The terms physical and spiritual are the best we have at the command of our limited understanding and expression to describe the difference between our form here and in heaven.

In I Corinthians 15:35-50 we are expressly told that these forms are different. The apostle also calls our heavenly form a body, but it is a spiritual body (v. 44). The only way to reconcile such mutually opposite terms (as they seem to us) as "spiritual" and "body" is to consider body as a form. This heavenly "body" is an incorruptible one in that it does not see death or decay.

It follows then that there is no marriage in heaven. There is no need of such a relationship among those who live forever, and it is expressly stated in Matthew 22:30 that there is no marriage there.

That the body of Christ was different after the resurrection is evident from the mysteriousness of His various appearances to His followers. There was something about Him which, while it identified Him, rendered Him not so easily recognizable, to the women at the tomb, to the disciples on the way to Emmaus, and at His appearance through closed doors. The presence was corporeal, but it was changed, and they thought it was a spirit.

—P&PQ—

THE LANGUAGE OF JESUS

Will you tell me what languages the Lord Jesus spoke with His disciples and the people? Was it Hebrew or Greek? What languages did the apostles speak? How could they write the Gospels and epistles in Greek?—C. V., Newton, Kan.

The Lord Jesus and His disciples spoke Aramaic, a language very closely akin to Hebrew, as their common tongue. It was already the custom in the synagogue in those days to translate the readings from the Pentateuch into Aramaic during the course of the reading. This was the language of public and official documents and also of the Temple service. The use of Aramaic was essential in order to be understood by the people.

But there were many, no doubt, in Palestine who also spoke Greek. Grecian culture and language had made its influence felt for three centuries by this time, and the language was spoken all the way from Syria to Egypt. In the

third century B.C. Jewish scholars had translated the Old Testament into Greek at Alexandria for an Egyptian king.

Galilee contained many Gentiles who must have spoken Greek. There are those who believe, therefore, that the Lord Jesus Himself knew and spoke Greek when necessary. He preached in Decapolis and Tyre and Sidon, which are said to have been Greek regions. Dr. A. T. Robertson says: "Peter evidently spoke in Greek on the day of Pentecost and was understood by all. Paul was understood in Jerusalem when he spoke in Greek (Acts 21:37)."

It is quite possible that as fishermen of Galilee, the apostles became acquainted with Greek and could, therefore, have written the Gospels and epistles in that tongue. It is quite certain that Paul, reared and educated in a city of Asia Minor, could speak and write it fluently. Apart from all this, the New Testament was not written till the apostles had gone over Asia Minor and Europe for many years preaching the gospel and had all this time to learn Greek.

In any case, Aramaic was at this time the native tongue in Palestine and the one commonly used by the Lord Jesus and His disciples.

—P&PQ—

CHRIST AND THE CHRISTIAN

What is the meaning of Luke 14:26, 27? Does it refer to a condition to be met for salvation, or does it refer to service? Is there a difference between a disciple and a believer?—D. S., Grand Ledge, Mich.

In the first place the word "hate" in the expression, "If any man come to me, and hate not his father, and mother, and wife, and children," is a relative term and simply means that Christ must come first in the life. Every circumstance, condition and relationship of life must be subordinated to our relationship to Him. That the word "hate" is only a relative term may be seen by its use elsewhere in the Bible (cf. Gen. 29:30 with 31). The thought of Luke 14:26, 27 is also expressed by the Lord Jesus in Matthew 10:37 in the words, "He that loveth father or mother more than me is not worthy of me."

Conceivably one could be a believer without attaining the full measure of surrender and devotion required by the words of Luke 14:26, 27, just as there are degrees of attachment and devotion within valid human relationships. Nevertheless, the Lord Jesus in these words was asking that those who would be His disciples should be prepared to face the possible separation from all loved ones, the giving up of all earthly ties, if necessary, and even the denying of oneself, as part of the cost of discipleship. A full realization of all that Christ can mean

to us should make us willing to pay such a price.

In the sense that a disciple is a learner, it is possible that there may be a difference between a disciple and a believer. Evidently the Lord Jesus had disciples who were not true believers, for we read that "from that time many of his disciples went back, and walked no more with him" (John 6:66). The verses following reveal the difference between these and true disciples. However, there should be no difference, practically, between the two terms, believer and disciple. They both require that we be faithful followers of Christ.

—P&PQ—

THE VIRGIN BIRTH

A minister who does not believe in the virgin birth claims that there are some reliable manuscripts which delete Matthew 1:18, 19. These he thinks are in Russia. Are there such manuscripts; and if so, of what authority are they?—O. W. P., Upland, Calif.

There is no "reliable" manuscript or any other of which we are aware which deletes Matthew 1:18, 19. The deletion of these two verses would not in any case destroy the validity and truth of the narrative. Even apart from the person and work of the Lord Jesus Christ as the Son of God, which would certainly call for His incarnation by other means than that common to man, that is, by natural generation, much more would have to be deleted than only Matthew 1:18, 19. The rest of Matthew 1 also bears testimony to the virgin birth, as does also Luke 1 and 2.

For this reason some modern critics, without defense or justification of their action, have deleted the entire first two chapters of both Matthew and Luke in an attempt to destroy the validity and truth of this doctrine.

—P&PQ—

THE DAY OF THE LORD

Does the day of the Lord mentioned in Malachi 4:5 refer to the second coming of Christ or to the judgment day?—P. O., Ind.

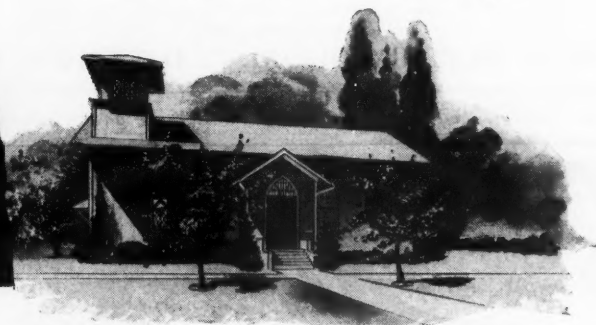
The day of the Lord as mentioned in this passage and referred to in other books of the Old Testament, particularly in Joel 2:31 and 3:2, refers to the second coming of the Lord Jesus. However, it is a time of judgment upon nations gathered for war against God's people Israel (Joel 3:2; Zech. 14:2-4).

Malachi mentions it to correct a misconception on the part of Israel as to the purpose of that day. They think of it only in terms of deliverance from and judgment upon the nations, whereas it is also a time of great sifting and purging in Israel (Mal. 3:2-5, 9; 4:1) through the great distress to come upon the nation in those times. To this end Malachi exhorts the people to remember the law



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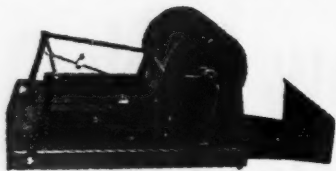
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of Moses (4:4) and to turn to God with all their hearts.

—P&PQ—

CAST OFF FOREVER

What is meant by the words of King David to Solomon, "He will cast thee off forever," in I Chronicles 28:9: "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever"?—Chicago, Ill.

The entire chapter should be understood in considering the meaning of these words. It is concerned with David's desire to build a sanctuary or temple for the worship of God as a more permanent symbol of His presence than the tabernacle or tent of the wilderness journeyings then in use.

Because of David's desire to thus honor God and establish Him as central in Israel's life and service, God had promised to build David a house, that is, a perpetual dynasty (see II Sam. 7; I Chron. 17; 28:7).

The words "cast thee off forever" refer to Solomon not as an individual, but in his capacity as king and as one of this house or dynasty which would culminate in Messiah, for the reference is Messianic. Should Solomon forsake his God and not prove worthy of it, then the line would proceed through another of David's sons. Verse 10 emphasizes the connection of these words with the building of the "house."

—P&PQ—

BELIEVERS AND SUICIDE

Is it possible for a true, born-again Christian to be lost if he commits suicide willfully though under stress?—C. E., Muskegon, Mich.

A true, born-again Christian is not lost, although it is possible, as far as we can judge, for such a person to commit suicide. It is hardly possible to analyze the state of mind and motives of one who goes to this extreme. To say then that such a one "commits suicide willfully, though under stress" seems somewhat of a contradiction. How willfully or responsibly can a person act whose state of mind is not normal or has lost his reason temporarily or otherwise? It is hardly likely that a "true, born-again Christian" in his right mind would commit such an act. The Lord knows those who are His, and will deal in faithfulness and mercy with all His redeemed children.

As for the statement, regarding suicide as "self-murder," that there are no murderers in heaven, refers to unrepentant, unsaved persons. The blood of Christ "can make the foulest clean," and many who have run the gamut of foulest sin have found that when they believed "His blood availed" for them not only to salvation, but to sanctification of life, and rich spiritual service.

—P&PQ—

JUDAS AND THE LORD'S SUPPER

I heard a preacher recently say that Judas was present at the Lord's Supper. Luke's account seems to indicate that he was present, while John 13:30 would indicate that he was not present. Will you kindly clear up the difficulty.—L. C., San Diego, Calif.

Moody Monthly

A distinction should first of all be made between the Passover and the Lord's Supper. The Passover was a national festival observed by all Israel as marking the beginning of their national existence as well as their redemption. Even the sacrifice of the Passover lamb was observed by the evil as well as the "good." And the household and family of the high priests themselves might well have been classed among the evil at times.

The Passover appears to have merged into the Lord's Supper as its natural and logical conclusion on this special occasion, so that it is quite likely that Judas could have partaken of the Passover without partaking of the Lord's Supper.

With regard to the apparent difference in the accounts, that in Luke's Gospel is the briefest of all; that of John's Gospel, the fullest. Both Matthew and Mark apparently place the betrayal before the institution of the Lord's Supper (Matt. 26:21-25; Mark 14:18-21). John does not give an account of the institution. Since Luke's is the briefest account, it may be that he is not so much concerned with the order of the facts as he is to get to and emphasize certain lessons.

On the whole, the evidence points rather to the conclusion that Judas was not present at the Lord's Supper. Sentiment at least is against the thought that the one who is described in Acts 1:20, 21 (quoted from Ps. 69:25) should have been present at so intimate and sacred a moment as this institution must have been.

★ ★ ★

Shall We Read Great Literature?

[Continued from page 13]

tian literature is an impossibility.

We are often advised not to read "trash." Could anything that is called Christian literature come within this category? Paul's advice to his young friend Timothy, reiterated to Titus, was "let no man despise thee." Christian writers have often let the members of the writing profession despise them because of their lack of knowledge and skill. If Christian writers would submit to the discipline necessary to know the world's literature, to understand what constitutes distinction of style, even to master the structure of the English language, we might hope for achievements on their part, but such achievements are not to be accomplished by means of a two-hour course.

The young poet Keats, when the realization of his great natural poetic gift first dawned upon him, abandoned his profession of surgery and gave himself to the study of the English writers, living for the rest of his brief life on little more than a pittance in order to accomplish the great work of learning his art. If God calls men to write for Him can they do less than this in their preparation for the task? Perhaps someone reading these words will meet the conditions.

The Christian view of literature? Read widely—know this word of men—but correct your impressions as you read by that unflinching standard, the Word of God.

September, 1947

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- ☐ 16. Jesus Savior, Pilot Me
- ☐ 17. My Heavenly Father
- ☐ 18. O Little Town of Bethlehem
- ☐ 19. Sweet Hour of Prayer
- ☐ 20. I'd Rather Have Jesus

- ☐ 21. In the Garden
- ☐ 22. Saved by Grace
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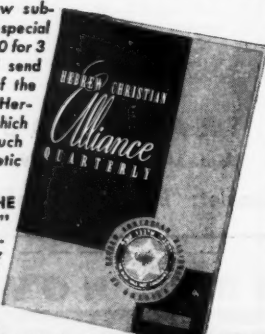
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What Jesus Offers the Jews

[Continued from page 9]

help from above. This was his desperate need. Without this help he could find no deliverance. He needed a Saviour. He found this Saviour in the Lord Jesus, who opened a flood of new spiritual and moral power to him. Paul became what he would never have become without Jesus.

This has been the experience of an innumerable company of men and women—Jews and Gentiles—throughout Christian history. This is even admitted by one of the keenest of Jewish minds of modern times (Sholem Asch: *One Destiny*).

Paul, who at one time was an adversary of Christ, was transformed by the message of the gospel and became its greatest advocate. The truth that Jesus is the Messiah and Lord to the glory of God the Father changed him into a zealous apostle. This gifted rabbi, a member of the Jewish aristocracy, became the greatest preacher and teacher of the Christian faith.

That which he was unable to find in Judaism he found in the revelation granted to him on the Damascus road. Throughout the centuries the Lord Jesus had proved Himself to be the power of God to redeem and make new creations of men of every race and every clime.

Judaism lacks such a flow of moral and spiritual power. Here are some Jewish men and women confessing the barrenness of present-day Judaism:

"I believe that present-day Jewish service should be more spiritual and less ceremonial. It is the lack of spiritual inspiration that is emptying our Jewish temples. . . .

"Jewish spiritual life is in a precarious state. The old moorings are being washed away. . . .

"Nothing is being done apparently to revive our waning Jewish religion. . . .

"What we need very, very much is some revivals among Jewish people; we need some outside bodies to come forth and awaken the spark of religion that lies dormant in our hearts. The Christians have it, and we need it also" (*The Voice of the Jewish Laity*, pp. 196, 52, 77, 49).

The above confessions reveal that modern Judaism lacks the spiritual dynamic which resides in the Christian faith. Judaism lacks the inspiration and impetus of a perfect personality, such as the Christian faith has.

Here is a rabbi saying the same things the Jewish laity has been confessing: "So far as the synagogue is concerned, it is beyond resuscitation. There is little left. Talmudic Judaism has broken down, it seems, irrevocably. A lifeless formalism is left that no one takes seriously. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill."

THERE is not only a lack of spiritual power in modern Judaism, but also a lack of assurance. The Christian faith offers inflexible assurance.

Judaism is dominated by a spirit of doubt and incertitude. There is dissatisfaction at the very heart of things, be-

cause there is no assurance of salvation. The search for peace of heart and mind has led to all kinds of expedients. Various means of atonement have been advocated, such as fasting, charity, prayer, repentance, the study of the law and the merits of the saints.

But all these means of salvation have failed to give even a fraction of assurance of salvation to the Jew. This can be gathered from the following incident.

"When Rabbi Jochanan ben Zaccai was sick, his pupils came to visit him. Seeing them he began to weep. They asked him, 'Light of Israel, strong pillar, mighty hammer, why do you weep?' He answered, 'I would weep if I were brought before a king of flesh and blood; a king whom I could appease with words and corrupt with gold; a king who is of this world today, and who the next day is in the tomb; a king whose anger, if it be kindled against me, is not an eternal anger; a king whose chains, if they bind me, are not eternal chains; a king if he puts me to death cannot make it eternal death.'

"Behold I am led before the King of kings, the Holy One; blessed be He, who cannot be appeased with words, nor corrupted with gold; who lives and exists for all eternity; whose anger, if it be kindled against me, is an eternal anger; whose chains, if they bind me, are eternal chains; And I see before me two roads, and one leads to the Garden of Eden, and the other to Gehenna, and I know not which road I shall be made to tread. Shall I not weep?" (Fleg: *The Jewish Anthology*, p. 95).

Such gloom pervades the whole of the life of the Jew, even to the last moments of his life. This is clearly seen from the death-bed prayer: "O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against Thee" (Singer: *Authorized Daily Prayer Book*, p. 317).

How entirely different are the experiences of genuine Christian believers—Jews and Gentiles—in New Testament times and ever since. Here are some of their confessions of assurance:

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6, 7).

Not anywhere do we find such hymns of comfort and cheer as in the Christian faith. For example:

*"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."*

*"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest."*

Moody Monthly

It is the only faith that puts a song into the heart and keeps it there for all time. In the Christian faith as in no other religion is there a message of comfort and hope for the suffering and needy Jew.

THE CHRISTIAN FAITH offers to the Jew his real mission in life.

In the first century the synagogue was actively missionary. There was a goodly number of Gentile converts. The Lord bore witness to this when He said: "Ye compass sea and land to make one proselyte" (Matt. 23:15). This missionary movement came to a sudden end when the Hebrew Christians appeared. Judaism was too legalistic and too nationalistic to win popular esteem.

The Christian faith, on the other hand, went forward with the spiritual message of the Old Testament, winning adherents everywhere. Through the preaching of the incarnation, the humiliation, the redeeming death and resurrection of Jesus, the Messiah and Lord, were abolished the evils of that heathen civilization. It raised the status of woman, and established institutions of learning, and it was the means for the amelioration of suffering and pain.

The preaching of the gospel of the Lord Jesus in the world is surely a mission worthy of the best in Israel, and I am convinced that it is more. It is the fulfillment of Old Testament prophecy concerning Israel's mission in the world. Jews and Gentiles who have accepted Jesus as their personal Saviour have found Him to be not only the Flower of Judaism, but the Messiah, the Mediator and the Redeemer sent by God to fulfill all the promises made in Old Testament times. Those who believe in the Lord Jesus have found their true mission in life. They are the first fruits of that day when all the remnant of Israel will repent and welcome the returning Messiah (Zech. 12:10; 13:1; 14:4, 9).

Today the Christian believer has a sublime mission to Israel. The Jewish people need our Lord Jesus Christ to heal their wounded spirits. They need the healing ministry of the love of God as revealed in our Lord and Saviour. This is the only way we can make them understand that Christ came not to persecute them, but to save them, and lead them to the redeeming heart of the God of Abraham, Isaac and Jacob.

The greatest need today is for the Christian Church to show real love to Israel. This can be done by relieving their physical distress in Europe. This can be done by showing kindness and friendship to our Jewish neighbors. Calvary love is irresistible and dynamic and will make way for the Lord. It is God's cement between Jew and Gentile.

Israel's suffering today is God's call to every true Christian to minister to them the gospel of our Lord Jesus Christ with a loving heart.

The August issue of MOODY MONTHLY came today. As always it is very fine and a true spiritual uplift. A Christian worker needs just what it gives him.—F.E.B.

September, 1947



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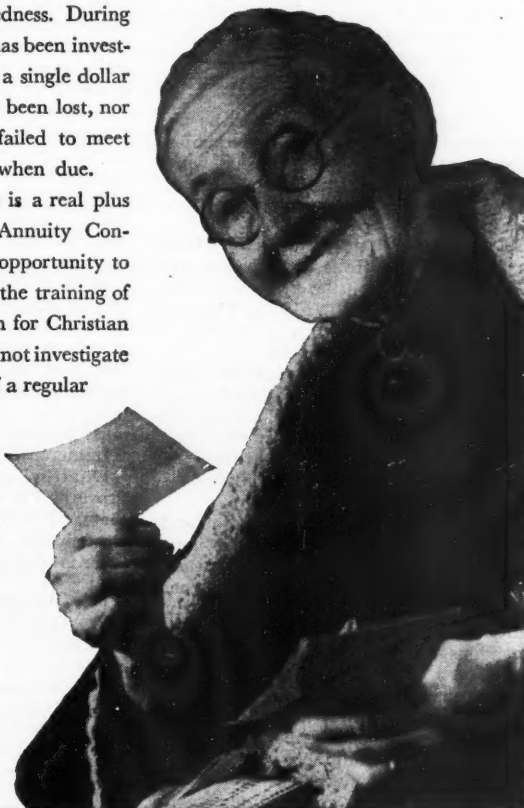
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September 21

THE ESSENCE OF GOODNESS

Proverbs 4:23; 6:16-19; 9:10; 14:34; 15:1; 16:18; 21:3; 22:1; 27:1; 28:1; 29:18; James 4:17

Memory Selection: *He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*—Micah 6:8

Our Scripture selection contains many proverbs which have been used in successive generations to enable men to see what God requires. These old sayings epitomize the essence of goodness. Not only do they set before us the standard, but they do it in a very practical way. Such a message, so down to earth in its approach, and yet so heavenly in its standard of conduct, is greatly needed by us all.

We suggest that the golden text be used to outline the development of our subject. The proverbs selected tell us that which is good: to do justly, to love mercy, and to walk humbly with our God.

I. To Walk Humbly with Thy God.

The Christian life is truly a walk with God, and in that journey there is no place for human pride (Prov. 16:18; 27:1). In the first of these scriptures we are reminded of a fact which all of us have seen in our own experience. Pride surely does go before destruction, and a haughty spirit before a fall. Man of himself cannot live the kind of life that will honor God. The man who thinks that he is able so to live deceives himself and invites disaster.

Humility of spirit ought to characterize us all, in view of the tremendous issues of life and our inadequacy to meet them. Furthermore, as Proverbs 27:1 says, there is no room for boasting, for we do not know what a day will bring forth; tremendous changes have occurred in the span of a few hours. Neither pride in one's capacity nor boasting about one's accomplishments are in order. These proverbs should sober us before God and remind us to walk humbly with Him.

But there is something more. Micah 6:8 not only stresses walking humbly with God, but walking humbly with *thy* God. Let us therefore be sure that He is our God, and on His terms. Rebellious man must submit to God's will as He has revealed it in His Word.

God's first concern is our heart (Prov. 23:26). Of the scriptures selected for our

lesson, Proverbs 4:23; 9:10; 28:1 are particularly relevant here. To walk with our God we must keep our hearts with all diligence. The marginal translation is interesting: "Keep thy heart above all that thou guardest." It is unthinkable that a man's actions can be right if his heart is wrong (Prov. 23:7), for the issues of life come out of the heart. No wonder God says, "Give me thy heart." No wonder He also says, "Guard thy heart."

To walk with our God means also that there is reverential trust in the Lord, for the fear of Jehovah is the beginning of wisdom (Prov. 9:10), and the result of walking with God will be a boldness, knowing that the righteous man has nothing to fear (Prov. 28:1). On the other hand, the wicked man whose conscience is at all sensitive will be afraid even when no one is in reality accusing him.

II. Love Mercy.

Proverbs 6:16-19 presents what may be called the antithesis of kindness. It lists seven items which are an abomination to God.

In studying the passage, pay particular attention to the various parts of the body which are mentioned: eyes that are haughty, a tongue which lies, hands which shed blood, a heart which deviseth wicked purposes, feet which are swift in running to mischief. The passage definitely calls to mind Romans 3:10-18, in part a quotation from Psalms 14 and 53. The New Testament passage similarly stresses man's defection. His speech is corrupt (Rom. 3:13, 14), his feet lead him into sin (vv. 15-17), his vision does not take God into consideration (v. 18). If we are to please God, we must be merciful, for He despises all that is unmerciful.

What we deduce by inference from Proverbs 6 is explicitly stated in Proverbs 15:1 and 22:1. The soft answer is contrasted with the grievous word; loving favor is to be preferred to silver and gold.

III. Do Justly.

Proverbs 14:34 stresses national righteousness. A nation, of course, can be righteous only when its individual citizens are righteous. Therefore, we have the call of God to righteousness and justice, which, according to Proverbs 21:3, are more acceptable to the Lord than sacrifice. I Samuel 15:22 utters this same great truth. God's desire is to have His people's obedience.

Proverbs 29:18 gives us the secret which will cause men to be law abiding; for men cast off restraint when they have no vision. We should understand that the word "vision" refers to the revelation of God, the Word of God. Where the Word of God is not known, or where it is not obeyed if it is known, lawlessness must result. This verse would remind us that

the only truly happy person is the one who keeps the law of God.

There are two categories of sin, that of omission and that of commission. All of us recognize that there are sins of commission which will bring in their wake, once they are committed, great grief and pain. We should be on the alert for them, and we should be mindful of the power of God to overcome them.

We do not always recognize these sins, however. Here is a quotation which may help: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of spiritual things, whatever increases the authority of your body over your mind, that thing to you is sin."

James 4:17 would add to such a definition of sin the fact that we are guilty if we omit doing that which we know we should do.

As long as we are willing, God will enable us to live for Him, so that we shall avoid the sins both of commission and of omission.

September 28

TESTING PHILOSOPHIES OF LIFE

Ecclesiastes 1:2, 17; 2:1, 11, 24; 12:1-8, 13, 14

Memory Selection: *Fear God, and keep his commandments.*—Ecclesiastes 12:13

WE SHOULD realize in approaching the book of Ecclesiastes that we have what might be called a personal testimony. Here the writer is setting forth his attempts to find that which could satisfy his heart and life. A great deal of the book is dreary reading, because one experience after the other, one observation after another, leads to the conclusion that all is vanity.

The book is a development of the theme that earth cannot satisfy the divinely created soul of man. It is only when we come to the last chapter of the book that we find the true answer to the quest for life. The closing verses of our lesson give us the conclusion of the whole matter.

I. Vain Philosophies (Eccles. 1:2, 17; 2:1, 11, 24).

In this section of the book we have recorded the various experiments which Solomon made in order to find satisfaction.

The first vain philosophy which he proved to be empty was that the acquisition of knowledge will truly satisfy the heart and mind of man (1:2, 17). Beginning with the statement that all is vain, it is apparent that this quest for satisfaction was doomed to failure.

That the Preacher, the son of David, the king in Jerusalem, had great knowl-

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edge is attested, not only by the historical records in I Kings and II Chronicles, but by the paragraph in Ecclesiastes 1:2-11. For example, there is a disclosure with regard to wind currents and to the course of the waters (vv. 6, 7). Instead of being satisfied with the discovery of the meteorological phenomena, Solomon saw only a monotonous repetition in nature.

So, far from satisfaction, he discovered only dissatisfaction. He could say, "I applied my heart to know wisdom," and he perceived that it was only a striving after wind (v. 17).

The second experiment, similarly doomed to failure, concerned that philosophy of life which attempts to find satisfaction in the indulgence in pleasure (Eccles. 2:1). This experiment led to the same dissatisfaction, to the same sense of emptiness (v. 2).

The third philosophy of life which Solomon did not find adequate concerns the amassing of wealth as the source of satisfaction (vv. 11, 24). Though he wrought as few men, though he had possessions which far exceeded those of his predecessors, yet he found that life was meaningless, and unintelligible and joyless. Here, from personal experience, Solomon would warn us of the vanity of these very commonly held philosophies of life.

II. The Result of Vain Philosophies (Eccles. 12:1-8).

In the chapters which intervene in the book of Ecclesiastes, Solomon tells us of certain observations of life which he made. These observations, along with his experiments, all led him to the same conclusion—that life under the sun is vain.

It is good to note that the result of this vain philosophy so far as Solomon was concerned led him to turn to God, to get above the sun. Such experiments must inevitably lead in one of two directions, either away from the vanity of earth to God, or deeper into the gloom and the despondency of a life apart from God.

Solomon would enjoin all to turn to God early (Eccles. 12:1). He recognized that evil days come, and before these evil days of utter disillusionment and disappointment dawn, he would have men turn to the One who can dissolve their doubts, disappointments and discouragements.

The description in verses 2-8 is one of great poetic beauty. In some respects it is an amazing fact that old age is presented in such picturesque language. The Preacher is calling us to turn to God early, so that old age will not be one in which the heavenly luminaries are darkened and the clouds descend.

Without trying to specify the particular parts of the body involved in the poetic speech, it is easy to see in verses 3-7 the advancing of age toward the time when the body and the soul are parted. The reminder is a good one. We ought so to live now that in those days when death comes on apace, we shall not be terrified. It has been well said that the devil has no happy old people. The Preacher, with all the fervency of the evangelist, pleads with us to give God His rightful place in our living.

III. The True Philosophy of Life (Eccles. 12:13, 14).

September, 1947

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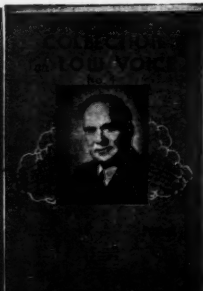
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No one should come to a conclusion with regard to any teaching in the book of Ecclesiastes apart from this conclusion. The Spirit of God through Solomon is certainly not attesting the truthfulness of all that the king heard, nor is He necessarily commending the experiences through which the king passed. Let us remember that even as in a testimony a Christian may refer to days that are past and to incidents that is some respects he would rather forget, so Solomon is giving his testimony in this book. Therefore, all that he says should be weighed in the light of his conclusion.

A reverential trust in God, a keeping of God's will, is the duty of man; and let us never forget that we shall give an account of the deeds done in the body.

October 5

THE BETTER REVELATION

Hebrews 1:1-4; 2:1-3; 8:6-11

Memory Selection: *Jesus saith... he that hath seen me hath seen the Father.*—John 14:9

D. R. C. I. SCOFIELD, in his reference edition of the Bible, has suggested a fourfold division of the New Testament: manifestation—the Gospels; propagation—The Acts; explanation—the epistles; and consummation—the Revelation.

The Lord Jesus Christ is the subject of the whole Testament; indeed of the whole Bible. In the New Testament we see Him manifested; we see the truth concerning His person and work propagated and explained; and by faith, through the eye of the seer, we can see His coming again in the great consummation of the ages.

Jesus Christ is God's revelation. All that was written prior to His coming pointed forward to Him. All that was written after His coming points to Him. The written Word of God is the commentary on the living Word of God. It is the revelation of this living Word of God which comes before us in the book of Hebrews.

I. God's Final Word of Scripture (Heb. 1:1-4).

There is no question here concerning the fact that God had spoken in olden times. So far from denying that fact, the writer of this epistle affirms it by saying, "God, having of old time spoken unto the fathers in the prophets... hath at the end of these days spoken unto us in his son." By direct revelation, by vision, by dream, by the voice of the seer and of the prophet, God spoke in the Old Testament days. We have that message in the Old Testament.

That message, however, is not complete, because it points forward to the day of Messiah's coming. How sad it would be if our Bibles were completed with the book of Malachi. The God who did speak, hath, at the end of the days of speaking as He did in the Old Testament, spoken unto us in His Son. Thus the New Testament in all its glory is brought to our attention as God's speaking to us in His Son. We understand, of course, that God's speech through His Son involves the completion of the revelation through the

apostles (John 16:12-15; II Pet. 3:2).

Notice the description of this Son. He is appointed heir of all things; creation was made for Him and moves unto Him (Col. 1:16). He is the Creator, for through Him God made the worlds (cf. John 1:3; Col. 1:16). He is the effulgence of God's glory, the very brightness of the glory of God (II Cor. 4:6). Furthermore, He is the very image of His substance; He is God of God, Light of Light, Very God of Very God.

In His relationship to creation, this passage indicates that our Lord upholds all things by the word of His power (cf. Col. 1:17). In addition, our Lord has made purification of sins in the shedding of His precious blood on Calvary, and has now sat down on the right hand of the Majesty on high. Thus seven great facts concerning the person and work of our Lord are called to our attention in these two verses.

II. God's Only Way of Salvation (Heb. 2:1-3).

This passage gives us a warning based on the revelation of God in His Son. Because of the supremacy of the Son over the angels, we ought to give the more earnest heed; since even the word of angels proves steadfast, how much more sure that of the Son.

The admonition of verse 1 in the Revised Version, that "we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them," is to be preferred. The Word of God is steadfast, immovable, firm. It is not a question of the things which we have heard drifting away from us, but rather of our drifting away from them. As you know, drifting indicates unconscious movement. Here is a real peril of which all of us should be aware.

Since the word spoken by angels, who are inferior to the Son, but are ministering spirits, proved steadfast (Exod. 20:8; Num. 15:32-36; Lev. 10:1, 2; Num. 25:6, 8), and every transgression (sin of commission) and every disobedience (sin of omission) received a just recompense of reward, how shall we escape if we neglect the Word of our Lord?

The question of verse 3 is unanswerable—there simply is no escape. Emphasis should be placed upon the word "neglect." In our catalogue of sins we may think that the one mentioned here is not as great as to reject, to spurn, to trample under foot. But neglect brings eternal disaster in its wake.

III. God's Perfect Will for Sanctification (Heb. 8:6-11).

The new covenant prophesied by Jeremiah (Jer. 31:31 ff.) informs us that God's purpose is to put a law in the mind and on the heart. That this promise has a future fulfillment for Israel, we do not doubt. We look forward to the day when all Israel shall be saved. However, all of us can recognize that in the covenant made with us through Jesus Christ we have the fulfillment of this word of prophecy. Christ is the Mediator of the new and better covenant.

We should obey, not because of outward, but because of inward, compulsion—internal compulsion by God, who has given us new life and who indwells us

Moody Monthly

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A happy foreign missions fellowship. Inset: Last year's representatives in Who's Who in American Colleges. Below, a glimpse of beautiful Lake Chickamauga and Bryan Highway at the foot of Bryan Hill.

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MORE words were cabled to Europe and Australia concerning the famous Scopes anti-evolution trial at Dayton, Tennessee, than had been sent across the ocean regarding any other previous domestic event. The American press devoted pages to vivid accounts, and Mr. Bryan, himself, remarked: "Causes stir people; and this cause has stirred the world."

Many of Mr. Bryan's friends felt that, with its attendant wide-spread publicity, this trial might mark the turning point in the swelling tide of materialistic philosophy which, eliminating all acknowledgment of a divine Creator, and ignoring any revelation from Him, had well-nigh engulfed the faith of the youth of our educational institutions.

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in the person of the Holy Spirit.

October 12
THE SUFFICIENT CHRIST
Hebrews 4:14-16; 7:26-27; 9:23-26;
10:11-14

Memory Selection: He is able also to save them to the uttermost that come unto God by him.—Hebrews 7:25

IN THE scriptures selected for our lesson today we have three pictures of our Lord Jesus Christ as the great High Priest. The three offices of our Lord in connection with His work as Mediator have often been called to our attention. He is Prophet, Priest and King. As Prophet, He speaks and is the Word of God. As King, He is the divinely appointed Sovereign who shall reign from the river to the ends of the earth. As Priest, He is both Sacrificer and Sacrifice, for it is on the basis of the blood of His atonement shed on Calvary for us that we have access to heaven.

I. A Tempted High Priest (Heb. 4: 14-16).

The Lord Jesus Christ is here specifically called a great High Priest, exceeding in personal dignity and ministry the work of the high priests of the Mosaic economy. He is rivaled only by that mysterious character Melchizedek, who appears in the story of Abraham (Gen. 14: 17-20).

This great High Priest has passed through the heavens (A.S.V.). You will recall that there are three heavens mentioned in the Bible. In Genesis 1:1, the word is in the dual number and refers to the creation of two heavens. In II Corinthians 12:2, the third heaven, evidently the abode of God, is mentioned. Our Lord in the ascension passed through the heavens to the very presence of God. Having such a great High Priest, we are bid to hold fast our confession.

But His greatness consists not only in the fact that He has passed through the heavens, but also—and perhaps more wonderful to us—that He can be touched with the feeling of our infirmities. This great High Priest was tempted in all points like as we are, apart from sin. If we know hunger, He did; if we are weary, He was; if we are misunderstood, He was. His trials and sorrows ran the gamut of human experience, sin apart.

No wonder the writer of Hebrews bids us draw near with boldness unto the throne of grace. Such a Saviour is bound to be an understanding, compassionate Priest. Moreover, because He is the great High Priest who has passed through the heavens, He is able to impart grace and help in every time of need.

II. A Holy High Priest (Heb. 7:26, 27).

The description of our Lord in these verses glorifies Him in His sinlessness. Conceived by the Holy Spirit, born of the Virgin Mary, He entered into this world a holy Child. Through all the thirty-three years of His life on earth He so lived as to receive the divine approbation. The voice from heaven which said, "Thou art my beloved Son in whom I am well pleased," put the seal of approval of God

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the Father upon our blessed Lord in His earthly life.

Our High Priest is holy, guileless, undefiled, separate from sinners, and made higher than the heavens. Our great High Priest did not need to offer up sacrifices for His own sins, for He had none.

Let not this description of our Lord cause anyone who comes in faith, to fear before Him. The great chasm between our Lord and the rest of us, so far as the sin question is concerned, has been bridged, for the Sinless One gave Himself for the sins of others. Hebrews 7:27 says, "This he did [the offering of the sacrifice for the sins of the people] once, when he offered up himself."

Here is the gospel in all its wonder and simplicity. Here the Sinless One takes the place of the sinful ones, that He may bring them to God. The statement of the fact is simple; the provision and the meaning of the fact are profound. That God should provide sacrifice by the voluntary offering up of the Son is an evidence of grace past finding out.

III. An Atoning High Priest (Heb. 9:23-26; 10:11-14).

Our Lord Jesus Christ entered not into the earthly tabernacle made by men, but into heaven itself, now to appear before the face of God for us. He entered with blood into the true Holy of Holies, even as the Hebrew high priest of the old covenant entered with blood into the tabernacle made by men. But our Lord entered the courts of heaven not with the blood of bulls and goats which could not take away sin, but with His own precious blood, the blood of an all-sufficient atonement. The sacrifice of our Lord was accomplished once for all (Heb. 9:26; 10:14).

While there are points of similarity between the Melchizedekian priesthood of our Lord and the Aaronic priesthood of the Mosaic dispensation, there are great points of dissimilarity. The Aaronic priests entered a tabernacle made by men. They presented the blood of a sacrifice which could only point forward to the perfect Sacrifice. They themselves had to offer that sacrifice for their own sins as well as the sins of the people. Moreover, they had to repeat that sacrifice year after year.

Our blessed Lord entered heaven itself with His own blood, and He had no sacrifice to offer there. His atonement had been made once for all; it never need be repeated.

The completion of our Lord's sacrifice is evidenced by the statement that, having made it, He sat down on the right hand of God. The very fact that He sat indicates the completion of His labor. He sits as the great High Priest, who by one offering has perfected forever them that have been set apart.

As He sits at the right hand of the Majesty on high, He is awaiting that day when His enemies shall be made the footstool of His feet, for the great High Priest will become the King of kings and the Lord of lords, and He will rule with a rod of iron (10:13).

If your Christianity is worth having, it is worth proclaiming to others.—Phillips Brooks.

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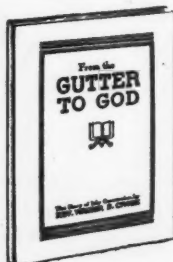
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Is Your Christian Experience Original?

[Continued from page 17]

that makes us love what once we hated and hate what once we loved.

It is not necessary to join some new movement in order to have an original experience of Jesus Christ. That is not the exclusive property of any group. Every great denomination started out with a firsthand experience of Christ. We simply need to recover what we used to have. Like Ephesus, we have left our first love. It is not necessary to shout and sing "Hallelujah," though we need not be ashamed of our forefathers who did. Maybe one reason why they shouted and we don't shout is that they had something to shout about!

At any rate, multitudes are on the march, and they never will be won to Christ by cute little talks on current events and a little hot chocolate in a church basement. Unless we can offer a soul-shaking, earth-moving blast of gospel dynamite that can make a man snow-white and solid as a rock and straight as a gunbarrel; that can turn men from booze to the Bible, and women from card tables to prayer meetings; that can change heartaches to hallelujahs and question marks to exclamation points; that can give the garment of praise for the spirit of heaviness—unless we can offer them that and win them to Christ, the devil will win them to Antichrist.

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We must get back into the miracle business or go out of business. Gideon asked the angel who appeared to him, "Where be all his miracles which our fathers told us of?" We have men and movements and methods aplenty, but we need miracles in our churches, in our preaching, in our lives. The New Testament message and experience are miraculous. Take the supernatural out and we are followers of another religious teacher who lies in a Palestinian grave. But He does not lie in a grave. He lives, and we

can know Him and the power of His resurrection today.

The last generation witnessed a number of giants in the apostolic succession who found for themselves an original experience of Jesus Christ. One thinks of Moody and Meyer, of Murray and Simpson, of Gordon and Pierson and Torrey, and a host of others who were determined not to be satisfied with even the good if they could have God's best. Their hearts had no desire to stay where doubts arise and fears dismay; though some might dwell where these abound, their prayer, their aim, was higher ground. And they found it both for themselves and for others.

Today we live too much on their memory and momentum. The mood of the age is not congenial to Enochs who would walk with God. We are all in a hurry, and one does not come really to know God in a hurry. This era of aspirin and stomach ulcers does not lend itself to a deeper life.

Even in churches we are out to win banners and raise quotas, but not to know God. Even conservative Bible Christians will turn out for prophecy lectures, but a message on the deeper Christian life finds the Athenians at some other place listening to the latest ear-tickler. Even the deeper life itself is often a glorified fad with those who are ever learning but are not able to come to a knowledge of the truth.

But through the ages there have been those whose chief end has been to know God and enjoy Him forever. We call them introspective; but when we would press on to higher heights, we go back to them to light our candles. Said McCheyne: "Men return again and again to the few who have mastered the spiritual secret, whose lives have been hid with Christ in God. These are of the old-time religion, hung to the nails of the cross."

But we are not to go back to men alone, however good they may have been. It is no time to cry "Where is Elijah?" or "Where are the days of Elijah?" We have with us the Lord God of Elijah who has revealed Himself in His Son. Let us make it our supreme business to know Him, to love Him; and though now we see Him not, to rejoice in Him with joy unspeakable and full of glory. An original experience of Jesus Christ!

He has promised to manifest Himself to those who keep His commandments (John 14:21). His commandments are that we believe on His name and love one another (I John 3:23). And because we have left our first love, He bids us to remember, repent and do again the first works.

*"May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm and changeless be,
A living fire!"*

If God is a reality, and the soul a reality, and you are an immortal being, what are you doing with your Bible shut?—Herrick Johnson.

September, 1947



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Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

✦

GOD GIVETH US THE VICTORY

God giveth us the victory—
'Tis a free gift—
Not our own effort, but His power
That doth uplift
The trusting heart to heights above,
Where Christ doth reign;
And keeps us looking for Himself
To come again.

God giveth us the victory—
And day by day
He leadeth us in triumph on
By Christ alway;
Midst many a conflict, sorrow, loss,
Tried and cast down;
Yet, "more than conquerors" by His cross,
To win the crown.

God giveth us the victory—
We take it, Lord,
Surrendered in our helplessness
To trust Thy Word.
In faith we would begin to praise,
Believe, then see
That Thou dost give us here and now
The victory.

—J. H. Stuart

✦ ✦ ✦

ALONE

It is human to stand with the crowd;
It is divine to stand alone. It is manlike
to follow the people, to drift with the
tide; it is Godlike to follow a principle,
to stem the tide.

It is natural to compromise conscience
and follow the social and religious
fashion for the sake of gain or pleasure;
it is divine to sacrifice both on the altar
of truth and duty.

"No man stood with me, but all men
forsook me," wrote the battle-scarred
apostle in describing his first appearance
before Nero to answer for his life for
believing and teaching contrary to the
Roman world.

Truth has been out of fashion since
man changed his robe of fadeless light
for one of faded leaves.

Noah built and voyaged alone. His
neighbors laughed at his strangeness and
perished in style.

Abraham wandered and worshiped
alone. Sodomites smiled at the simple
shepherd, followed the fashion, and fed
the flames.

Daniel dined and prayed alone. Elijah
sacrificed and witnessed alone. Jeremiah
prophesied and wept alone. Jesus loved
and died alone.

—Christian Witness

[THE OMNIPRESENCE OF GOD]

THE LORD'S PRAYER

Matthew 6:9-13

1. "Our Father"—relationship by the new birth
2. "Hallowed be Thy name"—worship and adoration
3. "Thy kingdom come"—God's purpose
4. "Thy will be done"—obedience
5. "Give us this day our daily bread"—provision
6. "Forgive us our debts"—restoration
7. "Lead us not into temptation"—guidance
8. "Deliver us from evil"—protection

—H. A. Ironside

✦ ✦ ✦

CHRIST'S VISITS TO BETHANY

1. As Gracious Teacher (Luke 10:39)
2. As Sympathizing Friend (John 11:1-46)
3. As Suffering Saviour (John 12:1-36)
4. As Ascending Lord (Luke 24:50)

✦ ✦ ✦

THE LITTLE FOXES

The forces which keep us from our goals are not always big things; the weak things we do not count upon really defeat us. Great barriers are removed; tiny barriers hinder.

Not long ago a stranger met an overland traveler who had walked on foot from the Golden Gate to New York. He was interested to know what was the greatest difficulty the traveler had encountered in his long journey. He suggested that perhaps the mountains on the trail had been the greatest barrier, but the traveler assured his questioner that it was not that. Then he suggested that perhaps the swollen streams which cut across his road presented the greatest hazard, but it was not that. After a little he said, "What almost defeated me in my journey across the continent was the sand in my shoes."

Life is forever tripping over trivial things.

—Religious Telescope

[LITTLE THINGS COUNT]

✦ ✦ ✦

LIGHTS OUT?

A traveler visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?"

"Never! Impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If tonight one of my burners were out, in six months I should hear from America and India, saying that on such a night the lights of Calais Lighthouse gave no warning and some vessel had been wrecked."

What a lesson to the people of God! Our lights must shine steadily and always, that other storm-tossed souls may be guided to Christ!

—War Cry

GOD'S WILL FOR ME

Psalms 143:10-12

- I. Teach me to do God's will (v. 10a).
 - II. Lead me in doing God's will (v. 10b).
 - III. Enliven me to live God's will (v. 11).
- Conclusion: For I am Thy Servant (v. 12).

—Francis A. Crown

✦ ✦ ✦

CLOSED DOORS?

If we read twice or thrice and understand not, let us not cease, but still continue reading, praying, asking of others, and so by still knocking at the last the door shall be opened . . . and those things in the Scripture that be plain to understand and necessary for salvation, every man's duty is to learn them, to print them in the memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him.

✦ ✦ ✦

WHEN HE FORGOT TO SHAVE

Some years ago there came to Chicago a man who sold goods for a New York concern. He had been stealing money from his company until the amount totaled a few thousand dollars. The man had worked out a plan by which he thought to stifle his conscience. He would work hard all day and go out to places of amusement at night, and remain to a late hour.

One day in a Chicago hotel, he was stropping an old-fashioned razor, and, looking for a piece of paper to wipe the blade on, he tore out a page from a Gideon Bible. Starting to wipe the blade, his eye caught these words, "The wages of sin is death." Conviction struck his heart, and smoothing out the page, he read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The startled salesman read the Bible for two hours, and then on his knees beside the bed with the Bible open in front of him, he acknowledged himself to be a sinner and in need of a Saviour. He took Christ as his Saviour, and realizing that a new life had been bestowed upon him, he wired the firm in New York that he was returning. He made a confession of the stolen money. He was not prosecuted and not even discharged, but allowed to pay back something each month out of his salary.

Dr. Will H. Houghton has stated that the last he heard of this man he was living in New Jersey and bearing his testimony to the regenerating and satisfying power of the Bible and the saving power of his Saviour, Christ Jesus.

—Gideon Magazine

[THE CONVICTING POWER OF THE HOLY SPIRIT]

Moody Monthly

EPISTLES OF CHRIST

The Spirit of God is writing
His letters of love to men,
In hearts that are wholly yielded,
In souls that are born again.

"Epistles of Christ," so surely
Sent forth with power from above,
To souls that are lost in darkness,
To tell of a Saviour's love.

The world will not read His Bible,
Your life it will surely heed;
Let Jesus indwell your being
And speak in your every deed.

Oh, ye who are trusting Jesus,
Redeemed at infinite cost,
Are you showing Christ to others,
And seeking to win the lost?

—Bessie Patten Gilmore, in *The Alliance Weekly*

* * *

ROBBING GOD

A Chinese preacher, speaking of robbing God, used this illustration. It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms he gave the poor man six coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes; and would you to whom God has given six days, steal the seventh also.

—*The Presbyterian*

[SELFISHNESS]

* * *

GOD'S GUIDANCE IN DETAIL

An illustration of how God is able to guide aright comes to us in the daily press a while ago. An aviation cadet, on a practice flight, temporarily stricken blind, in panic radioed that message to his control officer. This officer radioed back, "Follow my instructions implicitly." After keeping the blinded cadet circling the landing field until the whole field was cleared and an ambulance had arrived, the control officer radioed, "Now lose altitude." "Now bank sharply." "You're coming onto the field now." The cadet brought his plane to a perfect landing, was saved and later his sight was restored.—*From Independent Board (for Presbyterian Foreign Missions) Bulletin.*

[God's Guidance]

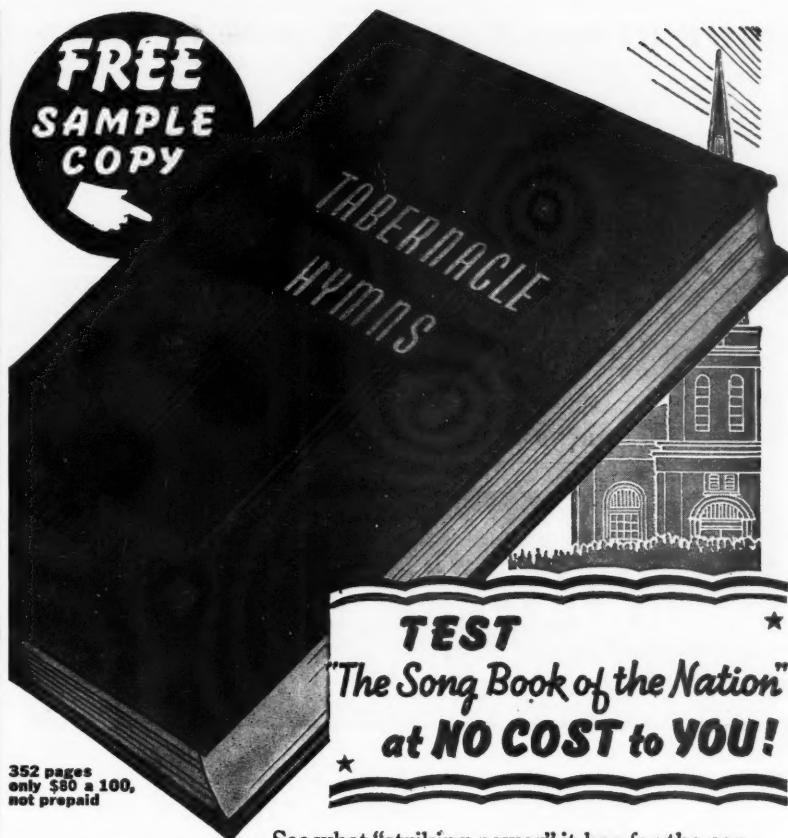
* * *

TO BE LIKE HIM

Worship is a blessed privilege, not only because it brings supreme joy, but because it also brings likeness to God. It is by communion with God we are made like Him. When Moses came down from beholding God, his own face shone with a strange and awful glory; and Paul says that "we all, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." Our complete transformation into His likeness will come through the complete and undivided vision of Him. "We shall be like him; for we shall see him even as he is."

—R. A. Torrey

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Genesis 2:21-3:24

1. Shame (2:25; 3:7, 10)
2. Self-righteousness (3:7b)
3. Separation (2:17; 3:9-11; 3:24)
4. Sorrow (3:16-18)
5. Sweat (3:19)
6. Salvation (3:21)
7. Sin (cf. Prov. 28:13; Ps. 32:1)

—Walter D. Thomas

* * *

DIVINE WISDOM

I can quite agree with quaint old Bishop Quayle that "no potter ever lived who would fool away his time making cups to break. If a human potter knows too much to make a cup for the satisfaction of dashing it to pieces upon the floor, how much more shall the Potter who makes the cup called human life know too much and have too much wisdom, to say nothing of morality, to break it."

—W. E. Biederwolf

[DIVINE WISDOM]

* * *

GOD HEARS WHAT WE SAY

The head of a household at the morning meal had asked the blessing as usual, thanking God for a bountiful provision. Immediately afterward he began to grumble about the hard times, the poor quality of food he was forced to eat, and the way it was cooked.

His little daughter interrupted him. "Father," she began, "do you suppose God heard what you said a little while ago?" "Certainly," he replied confidently.

"And did He hear what you said about the bacon and the coffee?"

"Of course"—not quite so confidently. "Then, Father, which did God believe?"

Even when we as children of God do remember to thank Him for the blessings He pours into our lives, are we not often like this man? Do not our words and our deeds often contrast sharply with the thanks we utter?

—The Pilot

[GOD LISTENS—AND HEARS]

* * *

THE MAN OF PRIDE

Gal. 6:3

I. What he thinks of himself—to be something.

II. What he really is in God's sight—nothing!

III. What he is actually doing—deceiving himself.

—Carl G. Johnson

* * *

PERILOUS TIMES

II Timothy 3:1

I. Description of this awful hour. Perilous times (II Tim. 3:1, 5).

II. Prescription for this hour. Continue in the Scriptures (II Tim. 3:14, 16).

III. Proclamation for this hour. Preach the Word (II Tim. 4:2).

IV. Prospect for this hour. His appearing (II Tim. 4:8).

—R. F. Jandon

Moody Monthly

WHAT TO DO WITH THE SCRIPTURES

Romans 4:3

1. Hear the Word (Luke 11:28).
2. Heed the Word (Ps. 119:9).
3. Hide the Word (Ps. 119:11).
4. Hold Fast the Word (Titus 1:9).
5. Hope in the Word (Ps. 119:81).

—Elias C. Goehle.

* * *

ETERNAL REST

Hebrews 4:9-13

1. Recipients of Eternal Rest (v. 9).
2. Nature of Eternal Rest (v. 10).
3. Urgency for Eternal Rest (v. 11).
4. Instruction for Eternal Rest (v. 12).
5. Author of Eternal Rest (v. 13).

—J. Allen Blair.

* * *

SOME RESULTS OF FAITH

1. Salvation (John 6:47; Eph. 2:8).
2. Justification (Acts 13:39).
3. Peace with God (Rom. 5:1).
4. Spiritual Sight (John 11:40).
5. Spiritual Power (Matt. 21:21, 22).
6. Victory (I John 5:4).

—Virginia Rutherford.

* * *

A FEW QUALIFICATIONS OF A MINISTER

II Timothy 2

He must be—

1. A Gracious Son (vv. 1, 2).
2. A Durable Soldier (vv. 3, 4).
3. A Lawful Athlete (v. 5).
4. A Laboring Husbandman (v. 6).
5. A Studious Workman (vv. 15-19).

—A. H. Y., in
The Evangelist.

* * *

OUR GREAT HOPE

1. A Blessed Hope (I Thess. 4:17; Titus 2:13).
2. A Comforting Hope (I Thess. 4:18; I Cor. 15:51, 52).
3. A Purifying Hope (I John 3:2, 3; Titus 2:14).
4. An Imminent Hope (Luke 21:25-28; Matt. 24:37-42).

—Elmer Piper.

* * *

THE BIBLE

1. In Darkness, it is your Lamp (Ps. 119:105).
2. In the Enemy's Land it is your Sword (Eph. 6:17).
3. In the Midst of Sin it is your Safe-guard (Ps. 119:9, 11).
4. When Exposed to Falsehood it is your Truth (John 17:17).

* * *

LIFE FOR A LOOK

Numbers 21:6-9

1. The Plague (v. 6a).
2. The Penalty (v. 6b).
3. The Prayer (v. 7).
4. The Pardon (vv. 8, 9).

—Vernon C. Lyons.

* * *

FULFILLING THE LAW OF CHRIST

Gal. 6:1-4

- I. By restoring the fallen.
- II. By bearing one another's burdens.
- III. By proving our own work.

—Walter R. Wulschlegel

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What Will Tomorrow Bring?

[Continued from page 21]

you will not belittle or minimize as an important factor the degradation of those who shall be influenced by the entertainment world for the world of tomorrow.

The Literary World

The third great factor in directing the thinking and conduct of humanity is its reading, the world of literature. A study of the magazines and books being sold today is enough to lift the eyebrows of even the most worldly.

Literature reveals what is in the minds and the hearts of men. Ask the average dealer what people are buying, and you will have an insight into what they are thinking and doing.

A very cultured woman said to me recently, "In the last twenty years there has come an almost unbelievable change over the fiction that we have to read. A score of years ago I could pick up almost any book and it was a decent piece of literature; today you can hardly find one."

Another woman said to me, "I have read some two hundred books during the last three years and I can recall only one that was absolutely free from the dirt, filth and questionable things that you find in most literature today."

We ask the question again, "What will tomorrow's world be like?" We pause before these three great forces. Statistics prove that there are hundreds of thousands more going to our high schools and colleges today than at the close of the first world war. Places of amusement are packed. We look at literature and see people buying what might well be called garbage.

The influence from those three forces on the youth of our land is tremendous. There is little question as to what kind of seed is being sown, and what the harvest of tomorrow will bring.

The Scriptural Analysis

Our text gives a picture of "the last days" when "perilous times shall come." The forces of unbelief today, through the channels which we have mentioned, are attempting to do the very thing that Jannes and Jambres did with Moses of old—imitate as far as possible all that Moses did. If Moses would deliver the children of Israel by signs, miracles and wonders, they would keep them in Egypt by performing signs, miracles and wonders.

What do we learn from this? Simply that those who imitate the truth of the gospel or who substitute another gospel, who "have the form of godliness" outwardly but who "deny the power thereof," form the outstanding satanic resistance to God's testimony in the world.

Unfortunately we have this very thing within the Church itself, this spirit of Jannes and Jambres.

Do not lose sight of the fact that as they withstood Moses, so do these pleasure-seeking worldly professors resist the truth.

Do not think that the world is not religious, for it is; in fact, too much so. But after men have adopted "the form of godliness" they refuse to acknowledge

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Moody Monthly

the power thereof, because they hate the power. It has been summed up in these words: "That man, a fallen and corrupt creature, should love himself, be coveted, boastful, proud, is only natural; but that he should be all this beneath the fair covering of 'a form of godliness' marks the special energy of Satan in his resistance to the truth in the latter days."

But we have this confidence: "They shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." Just as the folly of Jannes and Jambres was revealed, so shall the folly of this age manifest itself. We are beginning to see the fruitage of it. Even the most radical, as soon as an atomic bomb drops, hastens to say that unless we apply moral and spiritual brakes we'll now destroy ourselves. They cannot help but admit that "their folly shall be made manifest unto all men."

There comes a time in the life of a nation when battles must be fought and won, or that nation will forfeit its liberty, its peace and joy, and walk the weary road of defeat with bowed head. Likewise in the Christian Church there come hours when a great struggle must be engaged in.

Men with deep conviction must fight with everything that God has given them, to preserve truth and freedom, that the Church may propagate the gospel which alone can save men, reveal the error and false philosophies of the day, put upon the bottles of death the term "poison" so that people may not drink from them.

This is probably the first time in all history that the rumblings of a battle for religious faith will have world-wide significance, for I believe with all my heart that we are on the circumference of a world-wide conflict that may soon reach convulsive proportions, as the forces against God unite to stop if possible the soldiers of the cross of Jesus Christ.

Yes, tomorrow's world is just around the corner. The seed of tomorrow's harvest is being sown. The folly of it is apparent. The decayed fruitage it shall produce is assured. What I am wondering is, What does it mean to you, and what are you going to do about it?



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Slow Up!

Continued from page 7

of those leisurely, friendly councils has shaped the course of all human history.

What kind of ministry should be emphasized today? For the sake of argument, let us assume you were appointed the sole representative of God on this earth, and you were granted a choice between two widely differing ministries—one, on the surface, much more rapid than the other. Ministry "A" offered you such eloquence and persuasiveness in preaching that one thousand persons would be genuinely converted every week. Ministry "B" allowed you the privilege of winning one "babe" to Christ, then insisted you spend six months nurturing him in the Word. At the close of that period you each win one more and repeat the process—each with his new convert for six months.

Which ministry would you choose if you had but one lifetime to work for the Lord? Idealistically speaking, and given a static population, here are the results from both ministries:

	MINISTRY	CONVERTS
Six months	A	26,000
	B	2
One year	A	52,000
	B	4
Three years	A	156,000
	B	64
Five years	A	260,000
	B	1,024
Ten years	A	520,000
	B	1,048,576
Fifteen and a half years	A	806,000
	B	More than 2 billion, or entire world's present population

With ministry "A" it would actually take you 38,461 years to evangelize what it took ministry "B" to do in less than fifteen and a half years!

In II Timothy 2, Paul outlines the plan: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This rule of man-to-man contact surely carries the blessing of heaven. "Timothy" takes time, but the dynamic law of multiplication, under the anointing of God, cannot be gainsaid. Truly, in taking the message to the lost, "the race is not to the swift."

Third, in guidance on the daily path. God avows, "The meek will he guide in judgment" (Ps. 25:9). The rule of a quiet, submissive spirit applies not only to the gospel ministry, but underlies our whole walk before the Lord. A wise airline pilot is a submissive, painstaking one. His eyes follow the compass and his ears keep attune to the "beam." He refuses to exert his own will and prerogative, nor does he rashly switch his radio band to the commercial wave lengths.

In the same manner the Lord has "beset me behind and before" (Ps. 139:5). In unhasty submission we follow the Shepherd who "goeth before" and listen intently to the word behind saying, "This is the way, walk ye in it." A Christian who

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is "on the beam" is one who is in constant conscious contact with headquarters. The believer will surely make shipwreck who permits the cacophonies of the world to cut out the "still small voice," which alone can chart the prosperous journey.

Guidance is not seen nearly so much as

Moody Monthly

an occurrence as it is a process. It is a process of waiting on the Lord for each moment's step. At a crossroads take time to be sure; retracing is often costlier than procrastination. "By-Path Meadow" will lead to the dungeon of "Giant Despair." When in doubt, don't.

*"Take time to be holy;
The world rushes on..."*

Pastor Dolman has left a priceless bit of advice: "Live a moment at a time, and that moment for God. Think not of a holy life in its immensity, but a holy moment in its individuality, remembering that a succession of holy moments constitute a holy life."

GOD'S PRINCIPLE, whether in Hebrew or in Greek, in negative or in positive, in preparing the messenger or in presenting the message, has been demonstrated and vindicated. The principle is to "slow up." Yet the Lord of the harvest calls for laborers, and the need is immediate and pressing. He alone knows how young men and women are needed today to throw their dedicated energy into His waiting harvest: "I sought for a man among them, that should... stand in the gap before me for the land that I should not destroy it; but I found none" (Ezek. 22:30). There is work to be done... now!

In these fateful last days, God's gracious hand has led mankind, wonder-eyed, into many of His physical mysteries. He has given us the miracle of the radio, the automobile, the movie projector, the airplane. It would be wrong to neglect any of these in forwarding the frontiers of the gospel firing line. Prayer, and great sums of money must be expended at heavy personal sacrifice to make full use of these instruments. How swift and sure is the flight of the modern plane, whose pinions bear the missionary and his message of light over barriers of endless sea, impassable crag and morass to hearts waiting in the night!

The plodding, old-fashioned boat trip, however, still has its worth. It may be the first opportunity some candidates have had for years to sit down awhile, to sit and meditate on the Lord and His Word.

There exists, then, a "happy medium" which does not even touch the two extremes it separates. It is not the common denominator of hastiness and laziness; it is rather something wholly sufficient and independent of these. It is the center of God's will. Somehow it mysteriously enables the believer to "rest in the Lord" and to "fight the good fight"; to "sit down under his shadow" and to "awake out of sleep."

*"O let me hear Thee speaking,
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul."*

⁵And, oh, the shipwrecks believers are now sharing with a less culpable world! God's own people are flying to divorce courts at an alarming rate, attempting to correct by the flesh a mistake of the flesh—hasty marriage!



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Details as to format, bindings, volumes, prices, and terms, will follow in the near future. Work is now in progress on production of the first volumes, which are expected to appear late in 1947 or early in 1948. Inquiries and comments are invited.

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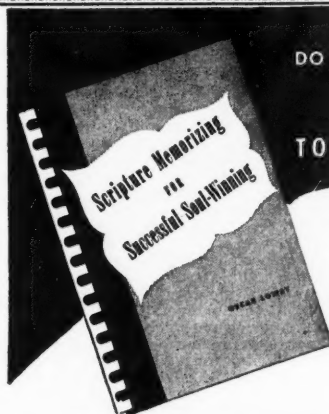
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Book Notices

Any religious book, favorably mentioned in this department may be ordered through the Moody Book Store, 317 North Wells St., Chicago 10, Ill.

The Pastor and the Children, by Mildred Moody Eakin and Frank Eakin.

The theological viewpoint of the author is frankly that of the modernistic liberal. They have only scorn for the evangelistic and conservative approach to the work of the church school. This colors much of their thinking and limits the value of their book.

There is, however, much to be found here which will instruct and challenge the minister who is really concerned about reaching children. The modernists have thrown away their message, but they do give attention to methods. Let us use the best methods to put across the greatest of messages.

182 pages. 5 x 7 1/2 inches. Macmillan Company, New York (1947). \$2.00 H.L.L.

Does God Exist? by A. E. Taylor.

This small but weighty volume by the late Dr. Taylor, who was one of the outstanding Christian philosophers of his day, merits a wide and careful reading. The product of a master mind that had grappled with all the most challenging objections to a theistic faith, this book is not one to be dismissed by haughty intellectualists with a wave of the hand and a shrug of the shoulders. Dr. Taylor was a match for the greatest intellects of his generation. Written to confirm his own faith in God's existence, during the early days of the second World War, this book should serve as a potent antidote to the atheism that is so blatantly rampant in many quarters today. We recommend that this posthumous monograph be given a wide circulation among college students and thoughtful laymen everywhere.

172 pages. 4 3/4 x 7 3/4 inches. Macmillan Company, New York (1947). \$2.00. C.N.B.

Understandest Thou What Thou Readest? by F. J. Miles.

In this book, by one of the most widely and favorably known Bible conference speakers of our day, we have a clear presentation of basic principles of Bible interpretation, which, if followed, would have nipped in the bud many of the wild and fantastic vagaries of thought that claim to be rooted in Scripture. We are only too well aware that there is scarcely a false cult that has not somewhere or other along the road tried to "hitch a ride" on the Bible. It is fatally easy to try to make the Bible say what we want it to say, instead of listening to what it does say. Teachers and preachers of the Word will profit by a careful perusal and practice of the counsels in this little monograph.

102 pages. 4 3/4 x 7 1/4 inches. Marshall, Morgan & Scott, London (1946). \$1.50, net. C.N.B.

How Often Should a Christian Receive Holy Communion? by M. S. Sommer.

The question which this little booklet undertakes to answer is one that has troubled many a sincere and earnest follower of Christ. He hesitates, on the one hand, to partake of the Lord's Supper too frequently lest it lose for him something of its sacred meaning; while at the same time he realizes that too infrequent observance of the ordinance will grieve his Saviour and result in spiritual impoverishment for his own soul. The position of the author on this matter is that the Christian may feel free to receive communion whenever his heart needs and craves the peculiar grace therein provided. A reading

of this essay cannot but warm our hearts with a more fervent love for Jesus Christ. 22 pages. 3 1/2 x 5 1/2 inches. Concordia Publishing House, St. Louis (1947). 10c each; \$7 per hundred, plus postage. C.N.B.

Faith and Freedom, by Russell J. Clinchy.

This is the Enoch Pond Lectures on Applied Christianity at Bangor Theological Seminary, January, 1946.

The author raises the question as to what is the spiritual basis of a free society. In this attempted answer, he discusses the meaning of Christian Liberalism. The book is mainly taken up with the consideration of the problem of how the radical member of his society has wrecked the true basis of Liberalism. To those interested in such matters, this book will be found interesting and perhaps helpful.

To the present reviewer, it would seem that modern Liberalism has set up the rational mind as the standard of Liberalism. The author seems to pass over the fact that sin has darkened the human intellect, corrupted the affections, and enslaved the will. And the scheme of thought based upon the functioning of the human reason in its blinded estate is doomed to just such predicaments as the author bemoans. It seems that is exactly the mistake the leaders of liberal thought have made. They should recognize that only as men are submissive to God and obedient to His law can there be any true liberty. Freedom can only be realized in obedience to law, and that is the real reason for recognition of the Holy Scriptures as the basis of liberty. The whole movement is subject to just such tragedies as the author presents. The would-be liberal who does not bow to God and His Word destroys himself. The thoughtful liberal seeks to escape authority, and while fleeing from divine authority, comes face to face with a peril equally as great. He seems to be in the position described by the prophet Amos when he said, "... as fleeing from a lion and a bear met you."

121 pages. 5 x 7 1/2 inches. Macmillan Company, New York (1946). \$1.75. P.B.F.

The Old Testament in the New Testament, by R. V. G. Tasker.

The title of the book reveals its essential scheme. The author presents his matter under the main theme of the Bible, which he conceives to be the covenant relationship between God and man, and this covenant he conceives as being initiated by God for the reconciliation of sinful man to Himself. The author is professor of New Testament Exegesis in the University of London.

The book reveals a real effort to help the earnest Bible student into a fuller appreciation of the New Testament. It is to be regretted, however, that the author does not steer clear of certain rationalistic views of the divine movement in the Scriptures. Three situations will suffice to show this.

On page 24, he declares that Christ received assurance after His baptism that He was the unique Son of God, and on the same page he refers to the baptism of Jesus as an expression of vicarious penitence. Then on page 74, he refers to the phenomenon of Pentecost as "excitable emotional utterance." Such conclusions as these greatly impair the usefulness of these lectures.

176 pages. 5 x 7 1/2 inches. Westminster Press, Philadelphia (1947). \$2.00. P.B.F.

When Shall the Antichrist Appear? by W. H. Compton.

This pamphlet purports to be a brief answer of this important question. Without endorsing every shade of the author's thinking, it is a pleasure to commend this

pamphlet to the thoughtful attention of inquirers after the truth.

48 pages. 5 x 7 1/2 inches. Salem Publishing House, Inman, Kan. (1946). P.B.F.

Assurance, by Maynard A. Force.

This pamphlet deals with the following subjects: "Those Who Have False Assurance"; "Those Who Lack Assurance"; "Those Who Have Holy Spirit Assurance"; "How to Get Assurance."

32 pages. 4 1/4 x 6 inches. Lutheran Evangelistic Movement, Minneapolis (1945). P.B.F.

Transformed, by Idalee Wolf Vonk.

In this neat volume we have wrought out for us twenty-four worship programs based upon themes found in Romans 12. These topics include "consecration," "purity," "prayer," etc. The subjects are well chosen from the scriptures studied. The various parts of a well-rounded worship program are related with skill. The hymns, prayers, meditations, responsive readings and stories are well suited to the topics.

204 pages. 5 1/2 x 7 3/4 inches. Standard Publishing Company, Cincinnati (1946). \$1.75. J.H.C.

Come Unto Me, by Hyman J. Appelman.

Hyman Appelman is an evangelist who has been widely used of the Lord throughout the United States. This volume is a selection of ten of his sermons, none of them overly long, given in very simple and direct language.

122 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids (1945). \$1.50. H.R.C.

There's a Job for You, by Ruth Ransom.

A pamphlet for young people on choosing a life work, particularly in the service of the church. The author has been a missionary, and the opportunities in missionary service are especially stressed. The pamphlet, however, covers a very wide range of subjects and offers a variety of useful suggestions.

32 pages. 6 x 9 inches. Friendship Press, New York (1946). Paper. H.R.C.

The Beauty of the Night, by Archibald Rutledge.

Duty kept this author out late at night most of his life. Even at the age of seven he rode fourteen miles every day but Sunday for the mail, "seven in the twilight and seven in the pitch darkness or the eerie starlight."

At first he experienced fear, but later he came to love the night. In the execution of his duties in the dark hours he learned instructive, interesting and appealing facts about some of the objects and phenomena of nature in the night. These lessons had a reflex action for good on his own soul.

He presents these facts in his book, together with splendidly drawn analogies between earthly darkness and the shadows of life. The book is well written, and attractively bound. It will be a challenge to those who shrink from or linger in the shadows of life's experiences.

43 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York (1947). 75 cents. G.M.T.

Little Folks' Story of the Apostles, by Alice Spencer.

This is the second in the series of Little Folks' Stories. It deals with the ministry of the apostles, beginning with the ascension of Jesus and going through John's vision on the Isle of Patmos.

Each chapter is short, to the point and is intended to help the child realize the importance of the work of the apostles,

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and the service required even of little children. The missionary journeys of Paul and the other apostles will prove of profit even to adults.

The book is illustrated and written in language children understand. It closes with a short letter to boys and girls by the author, encouraging them to witness and give, with suggestions how they can serve God.

91 pages. 5 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$1.00. F.Y.

Seven Women and One Man, by Lester F. Sumrall.

This booklet is an exceedingly interesting and timely message. It shows that Isaiah's prophecy is being literally fulfilled in the world today in the great shortage of men caused by devastating wars. It warns American women that leaving their homes to work in factories and shops, and leaving their children to grow up without culture or restraint, and entering into all the vices of men will result in their own degradation and the downfall of our country.

29 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids (1945). 35 cents. H.A.D.

A Soldier's Daughter, by G. L. Wind.

This is a charming little story. A little girl has been left in care of her grandmother because her mother is dead and her father is overseas in World War II. The story relates how the child, by her sweet Christian influence, changes the entire atmosphere of her grandmother's boarding house and wins some of the boarders for Christ. One fault is that the little girl is too angelic to seem like a natural child. The story closes with a pleasing romance.

86 pages. 5 1/2 x 8 inches. Concordia Publishing House, St. Louis (1946). \$1.00. H.A.D.

Willow Brook Farm, by May Allread Baker.

This is a delightful book of poems written by a farm wife who loved nature and saw beauty in everything. There is a sweetness and charm about her poetry that touches the heart.

95 pages. 5 1/2 x 7 3/4 inches. Brethren Publishing House, Elgin, Ill. (1946). \$1.50. H.A.D.

From Day to Day, by J. Henry Harms, D.D.

This collection of daily devotional readings by the late United Lutheran church pastor and former president of Newberry College, contains much brief but exceedingly helpful material. For each day a Scripture portion is suggested, and in addition to the devotional meditation on the scripture, there is a suggestive prayer.

383 pages. 4 x 6 inches. Muhlenberg Press, Philadelphia (1946). \$1.75. W.P.L.

Americans of Negro Lineage, by Louise E. Jefferson.

An illustrated map of the United States, showing the distribution of Negroes in this country. An inset map gives the Negro population of each state. This map should be a valuable aid in visualizing the distribution of Negro population and understanding the racial problem which is becoming increasingly widespread.

30 x 40 inches. Friendship Press, New York (1947). Paper, 50 cents. H.R.C.

He Loved Me, by H. W. Gockel.

A little book of daily devotions, a different issue being published every six or seven weeks. The daily readings are helpful, spiritual, and inspiring.

64 pages. 3 1/2 x 5 3/4 inches. Concordia Publishing House, St. Louis (1947). 5c each; 48c per dozen; \$3.00 per 100. H.A.D.

Tug's Secret Mission, Dan E. L. Patch.

Under the above title, the author, who is chief of police in Ypsilanti, Mich., has written another wholesome and absorbing

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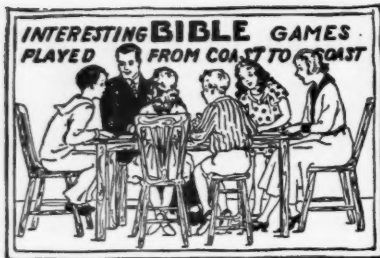
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and the exercise of faith in God. The
moralizing, however, is not obtrusive. It
is like the wholesome vitamins contained
in appetizing dishes that tempt the appe-
tite.

102 pages. 5 x 7 1/2 inches. Zondervan
Publishing House, Grand Rapids (1946).
\$1.00. C.N.B.

**The Case for Creation: Part 5, The
Cause of the Deluge and Related
Problems**, by Dudley Joseph Whitney,
B.S.

This is the fifth in a series of pamphlets
seeking to establish the harmony of science
and revelation with reference to creation
and subsequent phenomena. Designed to
meet the needs of scientific students whose
faith is imperiled by the false assumptions
and irresponsible theories of science falsely
so-called, this booklet, while thoroughly
constructive and confirmatory of faith, will
probably prove a bit too technical for the
general reader.

20 pages. 4 1/4 x 7 inches. Christian Evi-
dences League, Malverne, N.Y. (1946). 15
cents. C.N.B.

I Was Born Again, by Norman A.
Wingert.

This interesting compilation of conver-
sation stories contains more than seventy-five
thrilling testimonies. Here we find the story
of personal salvation told by individuals
young and old, prominent as well as ob-
scure, rich and poor.

It is often glibly stated that Jesus Christ
"saves, keeps, and satisfies" those who
trust Him. These true stories make this
commonplace expression vibrate with
meaning.

The book is rich with illustrative mate-
rial for the gospel preacher, and will prove
to be interesting reading to both clergy and
layity.

253 pages. 5 1/2 x 8 inches. E. V. Publish-
ing House, Nappanee, Ind. (1946). \$2.50. R.P.

This Is Life, by John Wilmot Mahood,
D.D.

This little booklet provides some basic
items of instruction for those who are
searching, and for those who have just
found, the way of salvation. There are five
sections: "Finding the Way," "Going On,"
and "Building," followed by discussion of
the great truths of the Bible, and the
meeting of objections.

This will be helpful, undoubtedly, to in-
terested, unsaved young persons, and to
those who are babes in Christ. It is a bit
unfortunate, perhaps, that the treatment of
"temperance," in Galatians 5:23, is con-
fined to the idea of abstinence from alco-
holic beverages, instead of the broader,
more correct, "self-control." But certainly
it is scriptural, and generally complete.

35 pages. 4 1/2 x 6 inches. John Wilmot
Mahood, Pacific Palisades, Calif. (1947). 25
cents. J.A.S.

The Quest for Inner Peace, by Wil-
liam E. Park.

This book, by the president of the North-
field Schools, is a companion to *Narrow Is
the Way*, and like the earlier work is a
collection of sermons preached to students
throughout the country. The entire book
goes by the title of the first of twenty-one
sermons. Other titles include such intrigu-
ing topics as "On Knowing God's Will,"
"Divine Indifference," "Spiritual Poise,"
and "The Adventure of Life."

Dr. Park takes a text in almost every
instance, but it seems to this reviewer that
he frequently leaves something to be de-
sired in his treatment. He deals philosoph-
ically with many problems and displays a
considerable knowledge of practical psy-
chology, but leaves one feeling that he has
not quite gotten to the spiritual, scriptural
root of the matter.

A good example of this is in his sermon
on "Good Endings," which he bases on
those wonderful words in II Corinthians
4:18: "For the things which are seen are
temporal; but the things which are not

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seen are eternal." The best he derives from this, apparently, is the statement that "the real meaning of life" comes "from those intervals of comradeship and serious joy which come to us when we keep our eyes on the unseen."

206 pages. 5x7 $\frac{3}{4}$ inches. The Macmillan Company, New York (1947). \$2.50.

J.A.S.

Prophecy's Last Word, by Frederick A. Tatford, Litt.D.

An exposition of the Book of the Revelation. The author makes clear that Revelation centers in the person of Christ and the plan of the book is to unfold the stages in the consummation of the divine purpose. Although many books have appeared purporting to be expositions of Revelation, it is a pleasure to welcome this one, not only because of its central purpose, but because of the plan employed, which is to master the facts of the book in their true order.

When the central purpose is grasped and the historic date recognized, interpreters cannot go very far wrong. In view of the fact that with perhaps three exceptions all the figures appearing in the book of Revelation have appeared before in the Bible, the new figures introduced seem to have been made clear by the inspired writer. This commendation does not carry with it the endorsement of every viewpoint presented. A book of complete perfection could not be expected.

270 pages. 5 $\frac{1}{2}$ x 8 $\frac{1}{2}$ inches. Pickering and Inglis, London (1947). \$5.00. P.B.F.

Expository Notes on the Epistles of James and Peter, by H. A. Ironside, Litt.D.

As the title states, this is not an exposition of these books of the Bible, but expository notes on them. The author has in an interesting and helpful way presented stimulating thoughts on these epistles. It is a pleasure to bring this book to the attention of the Christian public.

166 pages. 4 $\frac{1}{2}$ x 7 $\frac{1}{2}$ inches. Loizeaux Bros., New York (1947). \$2.00. P.B.F.

A Harmony of the Gospels, by Ralph D. Heim.

A new harmony based on the Revised Standard Version of the New Testament, presenting the four Gospels in parallel. The compiler has simplified the arrangement of material, avoided minutiae of all kinds, kept footnotes at a minimum, provided usable indexes—in fact, done an excellent piece of work. Bible students will appreciate this "one Gospel written by four" as a valuable addition to the study library.

209 pages. 6 $\frac{1}{4}$ x 9 $\frac{1}{4}$ inches. Muhlenburg Press, Philadelphia (1947). \$3.50. H.L.L.

On the Sermon on the Mount, by C. F. Hogg and J. B. Watson.

Two British Plymouth Brethren have presented their interpretation of the Sermon on the Mount, which diverges sharply from the contemporary dispensational view. Whether or not he agrees with them, every Christian should read the book carefully.

The writers give sixteen reasons why the sermon applies only to the Church Age, and proceed to examine Christ's teachings one by one. The practical value of the exposition is tremendous.

Chapter 9 shows the parallel between individual sermon teachings and the later New Testament epistles, listing 109 separate parallel passages. These are the concluding words: "We have seen that in these chapters the teaching stresses, not the gift of life by grace, but the proof of life by obedience. The Sermon on the Mount, needless to say, is not the whole of Christian doctrine. . . . This sermon presupposes the gift of new life in those who are called to obey its teachings. . . . They describe the conduct produced by the life of Christ in His believing people; they abide in full moral applicability to us; they are supra-dispensational, and reveal the moral laws upon which the judgments of the Day of Christ are founded."

127 pages. 4 $\frac{3}{4}$ x 7 $\frac{1}{4}$ inches. Pickering and Inglis, London (reprinted 1947). \$2.00. W.W.H.

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Indigenous Church Principles in Theory and Practice, by John Ritchie.

For missionaries and mission officials, as well as for all those who are interested in missionary methods, this is a book of great interest and value. Much that has been written and spoken about the indigenous church in mission lands has been almost entirely theory. But here is a book based on forty years of experience in putting such principles into practice on the mission field in Peru. Not all the methods adopted would be of equal value in other fields, but the fundamental principles are the same for any land. Mr. Ritchie, until his recent retirement, was secretary of the Upper Andes Agency of the American Bible Society, and has a broad knowledge of South American missions. Missionary candidates will find valuable preparatory information in this book.

150 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York (1946). \$1.50. H.R.C.

On the China Road, by Martha L. Moennich.

Miss Moennich has had a very wide missionary ministry through her visits to many of the mission fields and in her speaking and writing to interpret missions to the people at home. In the present series of stories and interpretations she deals with missions in the Far East.

The title is somewhat inaccurate, as one of the four sections of the book deals with Japan rather than China, but all represent conditions in the Far East. White slavery, leprosy, demon possession and idolatry are all discussed, with illustrative stories taken from the experience of the missionaries who are struggling with these problems. Some of the information given will shock those unfamiliar with heathen society, but it will stimulate great appreciation for the work the missionaries are doing.

150 pages. 5 1/2 x 8 inches. Zondervan Publishing Company, Grand Rapids (1947). \$2.00. H.R.C.

With C. T. Studd in Congo Forests, by Norman P. Grubb.

The story of the Heart of Africa Mission. Students of missions and Christians in general will find much in this book to stimulate thought and inspire trust in God. Mr. Grubb is already known to many by his biography of C. T. Studd. He now tells the story of the work which Studd pioneered in Central Africa.

Many are in disagreement with the missionary methods of the H.A.M., but none can deny the sincerity and zeal with which they were espoused. And God has rewarded that zeal with remarkable fruitage in spite of some serious set-backs. In this book are seen both the triumphs and the trials.

Mr. Grubb writes with a clear and vigorous style. His pictures of African life and society are remarkably vivid. The book was first published in England under the title *Christ in Congo Forests*.

268 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids (1946). \$2.50. H.R.C.

After C. T. Studd, by Norman P. Grubb.

The work begun by C. T. Studd in the heart of Africa did not end with his death, some sixteen years ago. It was taken up by others, including the author. With the Heart of Africa Mission as a nucleus, the missionary outreach became world-wide, and adopted the name Worldwide Evangelization Crusade. The story of this expansion from land to land, and of the faith of the men and women who made it possible, is contained in the present volume. This is the North American edition of a work first published in England.

185 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids (1946). \$2.00. H.R.C.

Winona Echoes, 1946.

Messages given at Winona Lake Bible Conference during the 1946 season. Thirty or more addresses have been included in previous *Winona Echoes*, and some will be

Moody Monthly

disappointed that this volume contains only twelve. The speakers include Dr. Roy L. Brown, Dr. Lewis Sperry Chafer, Dr. Bob Jones, Jr., Roy L. Laurin, Dr. Paul W. Rood, A. H. Stewart, and others.
144 pages. 6½ x 9 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. W.F.

Marked Men, by William Ward Ayer, D.D.

The pastor of Calvary Baptist Church, New York, gives samples of his truly prophetic ministry in this analysis of biblical characters, "Bible Types of Modern Men." Subjects of the sermons include "The Marks of Discipleship," "The Marks of a Hypocrite," "The Marks of a Religious Traitor," "The Marks of a Soul-Winner," "The Marks of a Pharisee," "The Marks of a Patriot," "The Marks of Christ."
137 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$2.00. W.F.

The Possible You, by Vincent Bennett, D.D.

Dr. Bennett's background is as intriguing as his messages. He was associated with the late Dr. G. Campbell Morgan before coming to the United States. Until recently he was assistant to the president at Wheaton College. Now he is spending his full time in the Bible conference field.

The first message in this book, "The Possible You," is on the potter and the clay of Jeremiah 18. The rest of the messages emphasize the "you" angle so prevalent in Dr. Bennett's thinking: "The Power of God—and You," "The Refreshing Life—and You," "Life's Burdens—and You," "Christian Optimism—and You," and "Life Aflame—and You." This is a most readable book.
95 pages. 5¼ x 7¼ inches. Van Kampen Press, Chicago (1947). \$1.25. W.F.

Christ in Far Countries, by Esther Miller Payler.

Nineteen interesting stories of special helpfulness in teaching juniors the value of missions. They show what ideal conduct should be, as lived by the Christian in foreign lands as well as at home. Each one of these stories points a valuable moral.

Chang, the "Wolf Boy," refrains from stealing and gets a poultry boat; the French children, Paul and Jeanne, shine after they learn obedience the hard way.

The characters are of various nationalities, Indian, Egyptian, Eskimo, Korean, Hindu, Dyak, etc. Your juniors will thrill and learn as they read or you relate these stories from this master story teller.

189 pages. 5½ x 7¼ inches. Standard Publishing Company, Cincinnati (1947). \$1.75. J.H.C.

Of Guilt and Hope, by Martin Niemöller.

The man who faced and defied Hitler, who bore the awful punishment of concentration camps and came out alive, appeals to his people and to the world in the name of Christ. Admitting Germany's guilt, he seeks to present the way of hope in Christ. One need not agree with all the writer's statements to recognize the sincerity and devotion to the Lord which make his preaching powerful and appealing.

79 pages. 5¼ x 8 inches. Philosophical Library, New York (1946). \$2.00. H.L.L.

The Honored Guest, by Sara Elizabeth Gosselink.

One of the appealing Gosselink series, this story is laid in the time that Christ walked on earth. The author has the gift of making her fictitious characters seem real, and the portrayal of the biblical characters is strictly in keeping with their presentation in the Bible. Her situations seem true to life. Hannah leaves her home in Bethphage to work as a servant in the home of Mary, Martha, and Lazarus in Bethany. There she meets her beloved Jonathan. More than that, she meets the Saviour, "the Honored Guest." The death and resurrection of Lazarus and the feast in the house of Simon are vividly depicted. It is a reverent, Christ-honoring book, which should interest young and old.
86 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). 75 cents. H.I.N.

Trinities of Calvary, by Roy L. Laurin.

A number of remarkable observations on the number three as regards the cross, containing such studies as "The Three Emblems," "The Three Languages," "The Three Rendings," and "The Three Identifications." The material presented by this well-known Bible teacher could well be the basis for a number of very profitable Bible studies for young people or adults.
31 pages. 5 x 7¼ inches. Van Kampen Press, Chicago (1947). 35 cents. H.I.N.

Promised Land, by Ellen Thorbecke.

An interesting and dramatic record in pictures, diagrams and text, of Jewish achievement in Palestine. Against the background of its remarkable history, modern Palestine is presented in a warm appeal for an understanding of what the Jews are doing there. The reader will find occasional references to theological matters and social theories with which he may disagree, but that will not seriously lessen the value of the book as a sympathetic and informa-

tive answer to present-day questions regarding the Jews in Palestine. The illustrations and drawings show real thought and unusual technique.

171 pages. 7½ x 9½ inches. Harper and Brothers, New York (1947). \$3.50. H.L.L.

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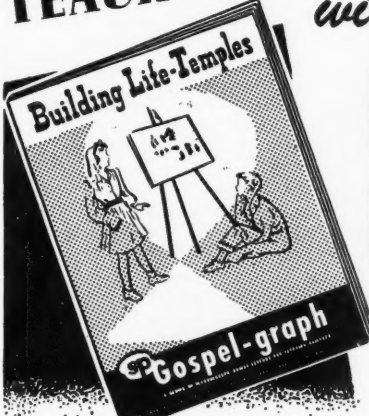
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So... I Went to the Moody Bible Institute!

By William Ward Ayer, D.D. '19

Dr. Ayer has ministered to students in a great university center in Indiana . . . won hundreds from among the teeming multitudes in the steel city of Gary, and is now pastor of Calvary Baptist Church in New York City, one of the great evangelical voices in the East.

"Young man, my advice to you is to forget about the ministry. Go back to your home and your church . . . serve it and your pastor. There are more ways of serving God than being a minister. Marry and establish a Christian home. You can't very well expect to achieve much else with your limited education."

I heard these discouraging words as I sat in the office of the president of a theological seminary. The old theologian was kind and pleasant, but firm. According to my pastor, I could rely on this man's judgment; so it was a crestfallen lad who left the president's office. I was ready to accept the advice and give up any ambition for the Christian ministry.

I had been a careless, thoughtless, Christless young man in the city of Boston. I had not been in church ten times in as many years; I had no knowledge of the Bible, no acquaintance with spiritual things or even the simplest church procedure. But something was stirring within me. I had recently found Christ in a Billy Sunday meeting, and was deeply conscious of a new birth and a new life outlook. I could not forget that my godly mother had given me to the Lord when I was born, and though she had died eighteen years before my conversion, the power and influence of her prayers were heavy on my heart. Now . . . I felt called of God to preach the gospel and wanted to prepare for the ministry. And I had to forget about it all, for the old president had said, "Go back; you haven't enough education."

I told my sister it was all off and that I guessed Mother didn't know what she was doing when she prayed for me to be a minister. Sister told my plight to a friend who immediately wrote to the Moody Bible Institute. Within a few weeks I received a splendid letter from Dr. P. B. Fitzwater, at that time the registrar of the Institute.

Dr. Fitzwater could not know what his encouraging letter meant to one so deeply disappointed. It was a breath of life to the Spirit-created desire to tell the story of Jesus, that "ache" which would not depart in spite of the advice I had received.

I arrived at the Institute on a rainy morning in April, 1917. My pocket boasted only a few dollars because I had been spending money as fast as I got it. Life at Moody was startlingly new, the whole situation revolutionary; but I remember particularly the great kindness shown by Dr. B. B. Sutcliffe, Mr. Kirk, and others.

I have had the privilege of attending both college and seminary since that time, but whatever else I have received in the way of an education, I am most indebted to the Moody Bible Institute. They took me in when nobody else wanted me. There I got a working knowledge of the Bible, together with the indelible imprint of the fact that the Bible is the very Word of God and Jesus Christ is the Son of God. Most important of all, they taught me how to deal with men concerning their salvation, and sent me forth with a passion to make Christ known to the hearts of the multitude.

You can understand now why I sincerely pray that the Institute will never fail to admit one who, though he may have many limitations, feels the urgency of the call of God upon his spirit, as I did. I'm glad now that the seminary president turned me down that day. Glad because God led me to the Moody Bible Institute!

New Film

"Against the Tide," a fifteen-minute sound film in color, has just been completed and will be released soon, according to Dale McCulley, Institute publicity manager.

McCulley, who wrote and directed this film story of the Practical Work Department, says that cameraman Henry Ushijima, chief editor of Coronet Educational Films, has recorded the work of Institute students in winning souls under every kind of condition. Jails, hospitals, missions, open-air services, churches, clubs and homes have echoed with the

sound of student singing and testimonies.

The overtone of this film goes beyond publicity. McCulley thinks—and rightly—that people have a right to know what Institute students do with the classroom knowledge they absorb. Ever mindful of the dangers of merely theoretical preparation, practical work director James F. Harrison is marshalling his students into an army of consecrated youth—an army that is marching against the tide of sin and lawlessness. Just another proof that "when the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him."

Ironside Joins Faculty

Dr. Henry A. Ironside, noted pastor of historic Moody Memorial Church, North Avenue and Clark Street, has joined the faculty of Moody Bible Institute as instructor in English Bible, according to a recent announcement by acting president, Dr. William Culbertson.



Dr. Ironside

Although the church and school were both founded by evangelist Dwight L. Moody, they are separate organizations.

Dr. Ironside, with no classroom education beyond grammar school, is among America's leading religious authors and speakers. He came to the pastorate of Moody Church in 1930, with no previous pastoral experience.

Born in Toronto, Canada, Dr. Ironside became a Salvation Army recruit at the age of fourteen, and was a captain by his eighteenth year. Later, he joined the Plymouth Brethren, and for many years traveled in America and abroad as Bible teacher and evangelist. In addition to his duties here in Chicago, he also has a wide weekday ministry over the nation.

Lyons Goes to YFC

Noel O. Lyons, director of Extension Department, left the Institute August 1 to become associated with Youth for Christ International. His new work will include the direction of the proposed Youth for Christ sponsored World Conference on Evangelism, August 1-8, 1948, in Holland. (A complete story concerning the conference will appear in the October MOODY MONTHLY.)

Mr. Lyons began his work at the Institute June, 1942 as manager for Irwin A. Moon's "Sermons from Science" in Army and Navy posts, as well as city-wide campaigns.



104 August Graduates

On Thursday evening, August 7, 104 members of the August '47 class changed status from "seniors" to "alumni" at the annual spring term commencement.

The class exercises of the morning, presided over by John J. Ockers, president of the class, were opened by a trumpet-trombone summons from the front of the Torrey-Gray Auditorium, followed by the

processional, "God of Our Fathers."

Highlighting the class exercises were two messages by Maria Mayer and Hartley E. Freeman. Miss Mayer chose as her topic, "Today". "There are four distinct groups," said Miss Mayer, "who realize the importance of each day. (1) God and Jesus Christ, who neither slumber nor sleep, (2) Satan and his demons who never cease to be mindful of this world and their opportunities, (3) Certain organized groups, such as Youth for Christ, Inter-Varsity Fellowship, etc., who are seeking to win young people to the Lord today, and (4) Christian individuals who are following the exhortation to walk circumspectly." Miss Mayer closed her message with this statement: "Let us who have accepted Christ live and work for Him today for we may never have another day to do so."

Mr. Freeman, speaking on "Heralds of God," opened his message with these words: "Like Paul and Barnabas of old, we, the class of August '47, are the called of God. Some of us have come from the battlefield, some from the farm, factories, office, and some were housewives. As heralds of God we must tell the lost of man's sin and God's gift, that others, too, might experience the peace and hope that arises in the breast of man when he has found the Saviour."

Assisting Mr. Ockers in the exercises were the other class officers: Mrs. W. Carlton Long, Vice-president; Katharine Bohonyl, recording secretary; Louise C. Lankhorst, corresponding secretary; and David Krehbiel, treasurer.

Vernon Van Hovel, who gave a full recital the night before, sang "By Life or By Death," by Dr. Houghton; additional music was supplied by a men's quartet (Kurt Klingbeil, Ben Haglund, Robert DeBruyn, and David Krehbiel); and the Senior Ensemble.

The Class Song, "Put in Trust with the Gospel" was sung by the entire class under the direction of Eleanore Brayton, who wrote the music. The words were composed by Alice Schermer.

Highlight of the evening exercises was a message by Rev. Robert Beekman Brown, of Westminster Orthodox Presbyterian Church, Los Angeles, California. Two anthems by the Moody Chorale, under the direction of James P. Davies, preceded the address.

Mr. Thomas Smith, vice-president of the Board of Trustees, presented the diplomas, as Miss Ruby A. Jackson, registrar, read the names.

Those receiving diplomas were:

General Course: Sylvia Mae Braband, Marjorie Anna Carpenter, Myrtle G. Dalrymple, Hazel Ruth Dorwin, Lois

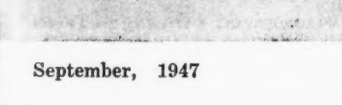
Irene Kime, Geraldine Kust, Louise Christine Lankhorst, Bessie Evelyn Montel, Charlotte Jane Quiggle, Betty Jean Sadler, Lorraine Margaret Shearman, Kathryn D. Springer, Dolores Jean Stalker, Marjorie Lee Sweney, Hazel May Treon, Vernon Kelly Billington, Robert Irwin DeBruyn, Daniel M. Fullmer, Arthur F. Grover, Gordon William Hodgson, Glenn Wallace Jones, Keith Kenneth Knutson, Guy Thomas Lawyer, James Hamilton Monroe, Robert Gaylord Morris, William Albert Myers, Robert Jackson Thomas, William Leonard Tignor, and Walter Raymond Wullschlegler. Christian Education Course: Eula Gale Cochrane, Doris Mary Font, Roberta Maxine Gephart, E. May Hamilton, Naomi Franke Housley, Jeanette Elizabeth Lindsell, Mavis Leola May, Marilyn Dawn Pearson, Frances Anna Pope, Roberta Natalie Ragland, Nola Erma Rhoades, Olympia Vlad, and Richard Paul Pearson.

Music Course: Mary Belle Ryan, and Vernon Wayne Van Hovel.

Christian Education-Music Course: Eleanore Ann Brayton, Ruby Jewel Liechti, Maria Mayer, and Madeline Minerva Meyer.

Jewish Missions Course: Thelma Estella Andrews, Loa Ruth Arnold, and Marjiam Marie Bowsher.

The Moody Bible Institute of Chicago



Class of August 1947

Class Motto
"Put in trust with the Gospel"

I Thess 2:4



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The graduating class represented 28 states and countries, 14 denominations, and members of the class are anticipating service in 11 foreign countries and various ministries on the home field.

STUDENTS OF OTHER DAYS

Paul G. West '39, is now located in Bryceland, La., as a part-time pastor of two Baptist churches, Bryceland and Mount Lebanon. The Louisiana State Convention was formed in Mount Lebanon Church, and the first Missionary Society met there.

Oddie L. Malanowski '43, has accepted a call to the Baptist Church at Newport, Ohio, and the Valley Baptist Church at Marietta, Ohio, which began July 20, 1947.

Vernon J. Harris '41, received his degree of bachelor of divinity from Grace Theological Seminary, Winona Lake, Ind., May 20. He became the pastor of the Brethren Church of Clayton, Ohio, on June 29.

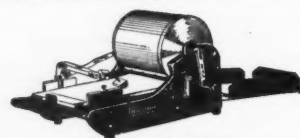
J. Thecil Chisum '43, who has been working in Oregon as a home missionary, will be working as an Institute fieldman in the Pacific Northwest.

R. Jack Drake '43, graduated from Wheaton College in June, and has now taken a pastorate in Springfield, Ill., at the Southern View Chapel.

Mrs. Charles M. Caldwell '02, writes that in spite of an unsuccessful operation for cataracts on her eyes, she is still doing mission work in Salisbury, N. C. She praises God for keeping her well and for His many blessings.

Mrs. Helen M. Brace '26, is in a hospital suffering from a broken bone in her foot. She has been residing in Oxford, N. Y.

Irvine Robertson '38, has been appointed Deputation Secretary of the Ceylon and India General Mission. Mr. and Mrs. Robertson (Ila Carlisle '38), have served the Lord in India for the past seven years, and expect to return



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Moody Monthly

to that field in two or three years.

Ivy E. Craig '19, arrived in the United States from South Rhodesia, Africa, on May 19. She expects to spend the winter months in California.

The semi-annual rally of the Nebraska Auxiliary of the Alumni Association met at the First Baptist Church, David City, Neb., on May 15 and 16. The program consisted of testimonies, prayer periods, messages from former students and illustrated messages by Rev. Clyde F. Stark '19.

Landolene R. Amstutz '40, who for the past four years has served the Tiskilwa Mennonite Church, will become pastor of the First Mennonite Church, Mountain Lake, Minn. This group has a membership of 442, and a new parsonage is being erected. Mrs. Amstutz is the former Lenna Augsburg '39. They have two children, Ramona Rae, two and one-half, and Aleda Ruth, one and one-half. Mr. Amstutz earned his degree of bachelor of theology at Northern Baptist Seminary in May, 1946.

Raymond E. Garrett '35, is now pastor-evangelist of the Grace Baptist Church of Flint, Mich. Since completing four years as civilian chaplain with the Military Police Camp of the Army, Mr. Garrett has written a religious biography of William Edward Biederwolf.

T. C. Buell '39, and Mrs. Buell are doing missionary work in Belgrade, Mo.

FROM OVER THERE

Violet Able '44, reports from Kenai, Alaska, that she recently had fellowship with an old lady of the village who heard D. L. Moody preach in 1893. Surely the testimony of D. L. Moody has reached to the uttermost parts of the world.

Gustav Kuper and Mrs. Kuper (Barbara Ward '25), Managua, Nicaragua, ask us to pray that God will continue to bless their radio program, "Palabras de Vida" (Words of Life). Recently a Catholic priest who tried to depose them from the station was forced to leave and now they have perfect liberty in giving out the Gospel message.

Timothy G. Pletsch '35, who recently returned to Japan, reports that he has found a new Japan, hungry for the gospel and responsive to his preaching. He also reports much hunger and starvation and shortage of housing and clothing.

Frederick Bahler '45, and Mrs. Bahler (Mildred Lane '45), are busy serving the Lord in Africa. Mr. Bahler is known by

the natives as "Mr. Skilled Mechanic." They have a small church in a Mohammedan village, and also hold street meetings, where the people crowd around to hear him play his trumpet and sing.

William Mundy '21, and Mrs. Mundy (Lily Pierson '22), write that they have found a real ministry in dispensary work. Many of the Kenya Colony natives have been ill with colds, malaria, ulcers, worm cases and burns. Others have come with spear wounds and snake bites. Pray with them as the Word is given out to the patients that the seed sown may indeed bring forth much fruit for the glory of the Lord.

Mrs. Ennelle Shappell Wright '31, finished work on her bachelor of theology degree at the National Bible College of Wichita, Kan., while home on furlough last year. She is now serving the Lord in Colombia, South America.

Harold Voelkel '22, civilian missionary, writes from Seoul, Korea, "Easter sunrise service here was an open-air gathering of some twelve thousand Christians on the hilltop of the former Shinto shrine. A Korean pastor preached in Korean, with a missionary interpreting in English for the benefit of the Army personnel—a fine demonstration of unity in Christ."

Bennie Benson '43, and Mrs. Benson (Dorothy Simon '44), serving the Lord in China, praise Him for several opportunities to speak to University students in English. They thank the Lord for every opportunity of service He has given them to proclaim His love in English while they are studying Chinese.

BIRTHS

To John R. Harrison and Mrs. Harrison (Betty L. Schultz '45), a daughter, Patricia Jeanne, June 9, at Hopewell, Va.

To Lewis H. Lynch '38, and Mrs. Lynch, a son, David Owen, July 1, at Shelby, N. C.

To Delbert Harrell and Mrs. Harrell (Marguerite Giordano '44), a daughter, Judith Ann, at Toledo, Ohio.

To Eugene Mancini '45, and Mrs. Mancini (Mary M. Rice '45), a daughter, Carolyn Diane, July 19 at Chicago, Ill.

WEDDING BELLS

Charles B. Hayward '45, and Laura Virginia Keesey '45, May 23, at Baltimore.

William Seid, and Mary Jane Cantelon '46, June 14, at Detroit, Mich.

Loren Elwood Parker '45, and Eva Frances Foster, June 27, at Ames, Iowa.

Milford F. Knobel '43, and Grace Deininger, January 1, at Ellichpur, Berar, Central Provinces, India.

TO THEIR REWARD

Mary Belle Crawford '25, went to be with the Lord, June 24, at Riverside, Calif. Interment was at North Point, Pa.

Michael Hammer '13, passed away February 1, at Cathlamet, Wash.

Emma Wonderly Millson '19, passed through the valley of the shadow of death with her Lord whom she loved and served so faithfully, June 24, at Monmouth, Ill. She and her husband served as missionaries in India.



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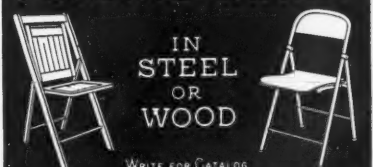
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I Chose a Christian College

[Continued from page 8, col. 1]

need for a basic orientation. They point out that the modern college is a grand collection of various departments. As the student passes through his classes during the course of a day, he hears conflicting and confusing ideologies. The plea today is for a central philosophical principle of interpretation.

Evangelical Christianity offers just such a unifying factor—in fact, unless divine revelation does become our starting point, we shall not end anywhere but in despair. The scriptural quotation, "The fear of the Lord is the beginning of knowledge," should be written across the entrance of every college. In a Christian school, the student has this opportunity of studying the liberal arts unified by a fundamental core.

In the third place, *the Christian college provides a Christian view of life and the world*. By going to a Christian college, the student may study the fields of knowledge in their organic relationship, recognizing that all have a place in God's creation. Evangelical Christianity must realize that its message for today's world does not stop with preaching the gospel of salvation.

It is certainly true that evangelization must always remain the primary task of the Church, but the Christian college has the unique responsibility of showing the relevancy of the Christian revelation, not only for the crisis in the current world of thought, but for every field of knowledge. There is, for example, a Christian interpretation of education, a Christian interpretation of science, a Christian interpretation of history and of philosophy.

The student in a non-Christian institution, in the desperate attempt to orientate himself in his studies, and at the same time cling to his evangelical convictions, will often find himself trying to modify some non-Christian philosophical concept to fit an acceptably orthodox interpretation. He fails to see that Christianity must stand on its own feet philosophically.

But it is difficult for the immature student to work out such a system of thought, surrounded by textbooks and teachers who despise anything Christian! How can the student reach a satisfactory solution as he struggles to rationalize away the damaging attacks of non-Christian thought? The student does not have the needed years of academic training and study behind him, and he cannot know what to accept as consistent and what to reject as inconsistent with a Christian life and world view.

Only a Christian college gives sympathetic guidance in these problems. The Christian college brings the study of world culture into correct focus and guides the student as he builds for himself a consistent life and world view.

When I graduate, I feel that I will leave college armed with an adequate reason for the vital gospel message I want to give in an age of darkness and philosophical bankruptcy. If I had it to do over again, I would unhesitatingly choose the Christian college.

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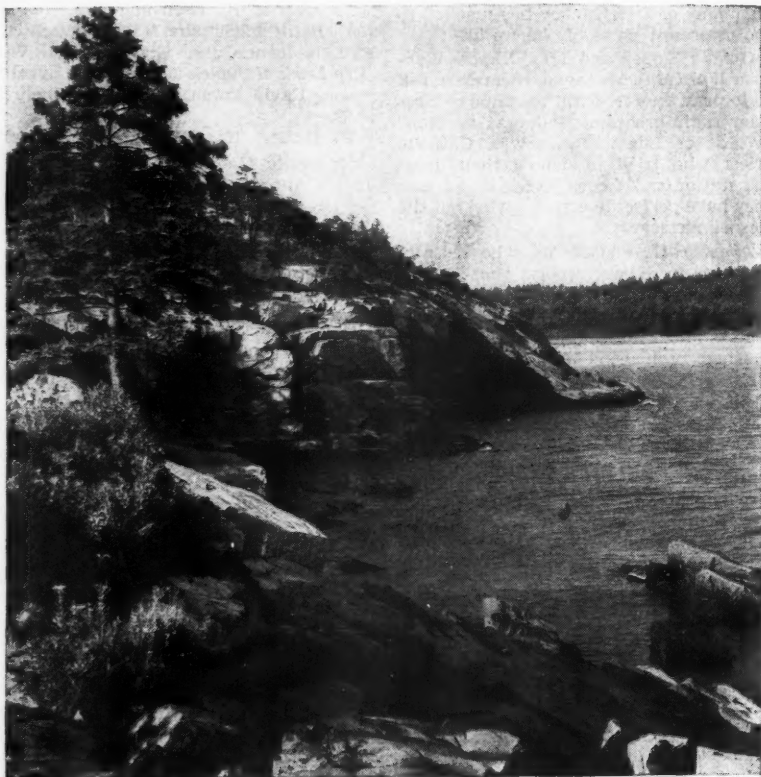
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A Giant Among Men

[Continued from page 12]

trum as Charles Alexander mounted to sing. The solo had already begun, but that made no difference. Torrey walked over to the piano, pointed his forefinger at the quaking musician, and said audibly, "When I get up to preach, it is no sign for you to get up and walk out!"

The next afternoon came the "rebuttal." Dr. Torrey arrived on the platform and headed once more toward the pianist. Harkness was amazed to hear the evangelist say with a gracious smile, "Bob, I want you to give a ten-minute talk."

"But what shall I say?" demanded the non-plussed Harkness.

"Tell them your experience."

As the pianist passed by, he whispered to Dr. Torrey, "What is your subject today? I want to say something in keeping with it."

Torrey, gratified, replied, "What it costs not to be a Christian. . . . Take all the time you like!"

Harkness took him literally, announcing the text and giving Torrey's seven-point outline from memory, elaborating on each briefly, using Torrey's exact language; then descended amid a burst of applause.

Dr. Torrey looked anxiously for Charles Alexander. Spying him, he said in a stage whisper, "Charley! Charley! Come here! Put on three songs. He has stolen my sermon and I must get another one ready."

"Charley," with ill-concealed mirth, came forward to do as he was bidden, and the preacher was obliged to borrow on the next day's sermon.

Another time his bluntness got him into trouble. A New Zealand town hall was packed to the skylights with listeners. During the course of the sermon, a young man situated on the roof near the skylight imitated the cry of a laughing jackass. The disconcerted evangelist stopped and asked, "Where is that jackass?"

An aerial voice floated back the reply, "On the platform!"

ALTHOUGH R. A. Torrey continued Moody's work, his methods were decidedly original, as were also the results. Few people know that the Welsh revival is traced back to the Torrey-Alexander mission in Wales, a year before; or that Best Seller Publicity began as a result of a Wheaton College student receiving through Torrey a vision of what the simple Word of God can do; and that the idea of noonday businessmen's meetings developed during his campaigns.

A remarkable innovation at Birmingham, England, was the holding of midnight meetings on Saturday for the wretched outcasts of the red-light districts. And a time-saver was worked out in New Zealand, where requests for meetings were too many to fill, whereby meetings were held in train stations as the party passed through towns. As the train approached a town where a meeting was to be held, the pianist stood on the lower step, and as the train steamed in, jumped, making his way to the piano placed on a platform in the station yard. He was followed posthaste by the soloist, Alexander, after which Dr. Torrey arrived, ready for work! As many as two thousand would gather for a fifteen-minute service.

"Do you have any idea how many were converted through Dr. Torrey?" I asked.

Mrs. Torrey hesitated. "I . . . I don't know. Dr. Torrey never believed in keeping count. It seemed unnecessary to him—as though he were taking the credit! I only know there were a great many. . . ."

I almost felt ashamed for asking. But she continued, "Maybe you'd like to know what his favorite hymn was? 'O Could I Speak the Matchless Worth!'" I was silent a moment. It had seemed to me that a man of his attainments would have fallen down on some point—say humility.

"Mrs. Torrey," I continued, "naturally you saw a different Torrey from the one in the pulpit. Would you mind telling me a little about him and his personal, home life?"

"Some thought he was austere," she conceded, "but it was only his nature to be dignified, quiet, thoughtful. He was a wonderful husband and father. I remember many times when he studied the timetables minutely—just to find more time to be with us."

Then there were those Saturday picnics, when he would go on outings with his wife and five children, Edith, Blanche, Reuben, Elizabeth and Margaret. Nor was he averse to clowning, for the Torrey family album features several pages of pictures of Dr. Torrey and Robert Harkness having a lark, astride English mules. I decided then and there that I *would* have one of those pictures, but Mrs. Torrey passed them by, protesting that they weren't fit for publication. She showed me several dignified portraits. I admired them, but looked longingly at the album. She leafed through the album to show me other pictures, but met with faint enthusiasm; I turned the pages back to the comic section.

Then Edith Torrey, her professor-daughter who teaches at Wheaton College, interceded for me. "Mother, I think she likes the donkey pictures!"

Mrs. Torrey smiled, but protested again, "I don't think they'll come out!"

I expressed my willingness to try, and succeeded in carrying one off.

Her daughter, meanwhile, told me another detail about "Father's" home life. At Christmastime it was his custom to take a basket under his arm, go out shopping for all the odd sorts of nuts and fruits he could purchase, and bring them back to help fill the Christmas stockings, a task which he insisted was exclusively his, as was also the performance of the candle-lighting ceremony on Christmas morning.

But I had not learned the thing which I wanted most to know.

"Mrs. Torrey," I ventured, "has anyone asked to write a biography of Dr. Torrey?"

"Mercy, yes!" she exclaimed. "They come around quite often."

"What do you tell them?"

"That Dr. Torrey requested that no one write it."

"May I ask why?" I persisted.

Her eyes seemed to see through me. Then she said, "Mr. Torrey intended to write his own biography. But since he didn't have time, he requested that no one else write it. He was afraid that they would give the glory for what was accomplished to him, rather than to the Lord!"

In that moment I gained a new insight into the source of R. A. Torrey's "giant-hood."

BE WELL HORSED

One thing, by experience, my Lord hath taught me, that the waters betwixt this and heaven may all be ridden if we be well horsed; I mean, if we be in Christ; and not one shall drown by the way, but such as love their own destruction.—Samuel Rutherford

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Youth Supplement



Back to School

Read some lively stories that
will help you live for Christ

How to be a success at school

HOW CAN I be a success this year? That's the big question for each of you as you dust off your books and prepare to head back to another year at school. Probably you have a few ideas about the answer. At least you remember some of last year's mistakes vividly enough to hope you won't make them again. You're going to do better this time . . . somehow.

Come on now, and let's get rid of that "somehow" . . . that ghostish fear that you're going to make those same old mistakes, that you'll not succeed after all. You can be a success . . . and here are some pointers how.

First of all, take some time between now and the start of school to get alone and do some serious thinking. Think about the things you most want to succeed in this year. Write them down. Then pick out the really important ones and arrange them in order of importance.

That means that first on the list must come your success with God. If this isn't first on your list, and in your life, you might as well chuck the whole idea of succeeding. All the rest depends on this first project.

It's a good idea to write down this outline for your year's success story in your notebook, or someplace where you can use it to check up with in a "how'm I doing" session from time to time.

Here is the secret of making progress in each of your goals for the year: Work on each of them every day as if that one day were the whole year.

Probably the year looks as if it's a long, long stretch from where you are now. But it's not. Instead of giving it to you in one huge hunk that you can't possibly manage, your heavenly Father kindly breaks it up into little pieces that He knows you can handle successfully.

The little pieces, of course, are days, and He has made every provision for your success in taking care of each day. If you want some formula, just take your Bible and a concordance and look up what God's Word promises and warns about "today," and every "day."

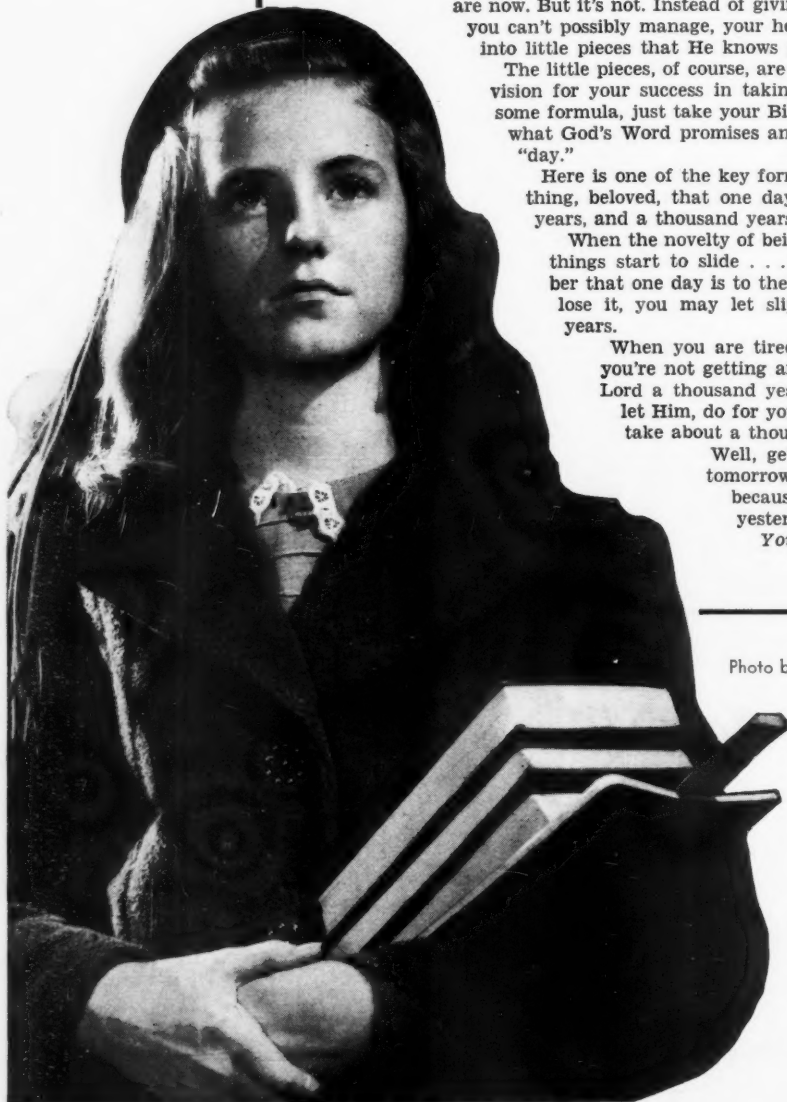
Here is one of the key formulas . . . "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8, R.V.).

When the novelty of being back in school has worn off and things start to slide . . . your goals included . . . remember that one day is to the Lord as a thousand years. If you lose it, you may let slip the opportunity of a thousand years.

When you are tired and discouraged and think that you're not getting anywhere, remember . . . "With the Lord a thousand years is as one day." He can, if you let Him, do for you in one day what would otherwise take about a thousand years.

Well, get going now, and may today, and tomorrow, and all your days, be great days because of "Jesus Christ . . . the same yesterday, today, and forever!"—*Esther Young*

Photo by A. Devaney



WITH THE WORLD so full of emphasis on glamor and appeal to the material and physical, a Christian young woman naturally needs to give thought to the values of beauty, personality and character.

Every individual has the desire to be necessary to someone, to accomplish something, and to be attractive. Sometimes these natural desires dwelt upon too much lead either to an exalted opinion of oneself, or to feelings of inferiority and inadequacy. Either of these can be a hindrance to the fullest and happiest expression of the person.

Beauty is a thing to be desired, but not as an end in itself. The Lord Himself certainly must love beauty. One look on a moonlit evening at the sky above, at the splendor of a sunset with its subtly blending shades, or the riot of color and fragrance of flowers on every hand, and this fact is verified. All nature exhibits the handiwork of our God and in many instances with breath-taking manifestations of beauty.

That all girls are not beautiful in the usual sense of the word is obvious. But by the time a girl is at the place of considering all this, it is too late for her to do much about it, from the physical standpoint. She would have had to choose her ancestors well to have been assured of physical beauty; for stature, contour of face, color of eyes and hair are largely determined for her by heredity.

So either she is pretty or she isn't. If she isn't, what shall she do about it? Many are much more concerned about these things than they like to admit. At the outset let her remember this: *true and lasting beauty is more than skin deep.*

Some years ago a very vivacious little society girl was gloriously saved. She began to serve the Lord in various ways, one of which was singing in her church choir. After sitting in the choir facing the congregation week after week, she was rather startled one day by the realization that many of the faces into which she looked each Sunday showed signs of unhappiness. Many gave evidence of dissatisfaction, worry, hardness, and ill temper. She came to this conclusion: Perhaps you can't help what your face is at fifteen, but you can certainly do something about it by the time you are fifty. You can allow the Lord to take out of your heart ugly thoughts, selfish desires, covetousness, unforgiveness, and all such.

She wasn't far wrong. What kind of food do we give our thought life? What do we listen to? see? read? What do we think on when not having to attend to some specific matter? The thought life is mirrored in the face. It has been said, "The eyes are the windows of the soul." Again, "As a man thinketh in his heart, so is he."

HERE IS A GIRL who is lovely and desirable. Her face is not unusually pretty, but there is something behind her face. The Christian graces of humility, thoughtfulness of others, sincerity, unselfishness, kindness, sympathetic understanding, helpfulness and love have expressed themselves in her countenance and behavior.

She seems to have the ability to project herself into the thinking of the other person, anticipating reactions, in that way foreseeing what might prove embarrassing or what would hurt the feelings of that one. Then, of course, she avoids those things, and says or does the kindly thing, thereby putting the other person at ease—an important thing in getting on well with others. How very true that some personalities seem by their very presence to bring out the best in us, to challenge to greater things, to more noble desires.

This girl is cheerful, optimistic. She looks on the bright side of things. She has a right to do so, being the child of a King! Scripture tells us that "a merry heart doeth good like a medicine"—good to the person herself and also to the other fellow. The lugubrious person, the one who regales everybody with his woes and ailments, who always sees the dark side of a situation, or who is ever ready to think the worst of a person, will soon find that people give her a wide berth.

A genuine infectious smile may be more valuable to a person than money in the bank, for the warmth of feeling which is parent to the smile goes far in drawing others [Continued on page 76]

**A frank discussion for Christian girls
by an experienced and mature
Christian counselor**

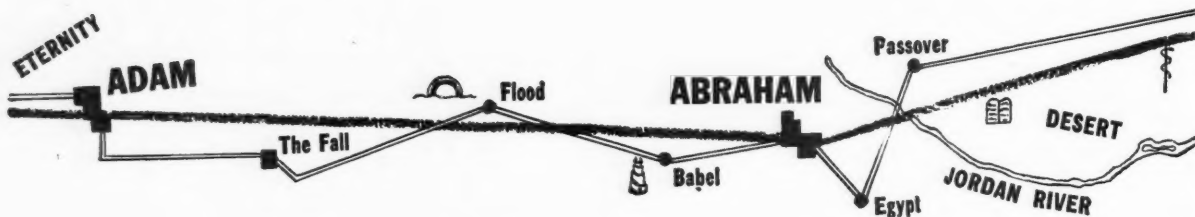
? what if you aren't Beautiful?

By Corinne R. Smith



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Fly through the Bible



By Raymond R. Roy

Former Army Flight Instructor

It's easier and more understandable when you go by this "flight plan."

WHEN A PILOT PLANS to fly a cross-country trip he takes special care to plot his course very carefully so that he will arrive at his destination in minimum time and with maximum safety.

For this planning he has available charts accurately drawn to scale representing the terrain over which he is to fly. On the chart he draws a straight line from point of take-off to point of destination which represents the shortest possible route.

If the distance is extensive, he may break up the total trip into two or three shorter sections, which he calls "legs." These legs lie between two prominent landmarks, or between two airports at which he intends to land, or between an airport and a landmark. Along each of these legs he will mark certain outstanding landmarks over which he will fly, and calls these "check points."

At intervals he compares the point on the ground with the markings on the chart to see if he is still "on-course." Check points may consist of outstanding features, such as a large city, the merging of two rivers, the unusual pattern formed by intersecting highways or railroads, or large natural features such as mountains or lakes. Anything which is a bit unusual or outstanding serves as a good check point to the flyer, high above the earth's surface.

With this in mind, let us prepare for an extensive cross-country flight through human history, in which we shall get a panoramic view of mankind from creation until the end of time. We shall fly through space from our point of departure, eternity, to our destination, eternity, and view mankind's progress from beginning to end. We find only one chart available for such a trip—the Bible—so we shall search it for our course and available checkpoints.

Dr. Roy is an optometrist in Portland, Oregon. After serving as flight instructor during World War II, he began teaching a Sunday school class at Hinson Memorial Baptist Church made up of high school boys who are interested in flying.

We shall divide our trip into two phases—the first beginning with God; the second beginning with Christ. All time is centered around this central figure, Christ.

We shall break up these two phases into three legs. The first will be from creation, or Adam, to Abraham. Here we see the start of the human race. The second will be from Abraham to Christ. Here we see the history of the chosen race (Israel). The third will be from Christ on to the end of the age. Here we view the history of the Church.

NOW THAT WE HAVE our total trip broken up into the various sections or legs, let us list the check points in each leg, which we shall use to keep on course throughout the journey.

Shortly after we take off from eternity and get on course we discover the first outstanding event is creation—of which we note with special interest the creation of man. We see him to be perfect in every detail, created in the image of God.

After this we find man's fall, when he turns his back on his Creator, and is sent from the garden of God's perfection. From this point there are numerous lesser check points, but the next of importance is the Flood. This is an outstanding event in human history, because once again man has to make a new beginning.

However, we note with interest that man starts anew with a great promise from God, the symbol of which we see even today in the form of a rainbow. It was here that God first showed man one of the great scientific facts, that of the diffraction of light through a prism to bring out its component parts. Man saw, but did not realize until centuries later, that the white light from the sun was actually an amalgamation of seven beautiful colors.

The last check point of our first leg is the confusion of language at the Tower of Babel. Here again, just as before the

Flood, man was beginning to consider himself equal with God and was making great plans for creating cities, buildings, etc. Consequently, God chose this method to scatter mankind throughout the earth, and thus began the nations, their languages, customs, and ever-present bitterness against one another.

This now brings us to the next leg of our flight, which begins with a great man of faith, Abraham. We find him called of God to head a great nation—a wandering people, persecuted, purged, restless, and always the center of strife. Along this route we follow the history of this people, to the time of Christ's coming into the world to begin a new era.

The outstanding events we shall use as check points on this leg will be first the descent or migration of these people into Egypt. During their stay here they were in bondage, in servitude, in misery. Hence, the next outstanding point in history is their exodus to the promised land. Then we see the phenomenal event of the Passover, which is prophetic of the death of Christ.

The next high point we see with clarity is the giving of the law by God to Moses. This is a very important point, and it is here we want to be right on-course, since these Mosaic laws are the foundation for all of our modern laws and legal matters.

Up to this point in our flight our check points have been rather close together, which provide fine outstanding and easily found guides for the navigator-pilot. From here, however, up to the beginning of the third leg, we fly out over flat desert country where the check points are harder to find and farther apart. We shall list them quickly, but note them carefully as we fly, for there are many lessons we can learn from these incidents.

Next would come the experience of a wandering people as they sought a promised land. If we were to fly lower we would see many interesting landmarks through here, such as the incident of the smitten rock, the brazen serpent, and the cities of refuge. However, for this trip we shall fly higher and note greater territory.

After passing over the wandering experiences, we come to a period much harder to see. It is the dark age of this chosen people, marked by a series of declines away from God's leading. Their



history is darkened by war, idolatry, confusion, anarchy, and human failure. Here we see the great truth that any nation that turns its back on God will go through this shadowy valley. Even more than that, it is symbolic of the life of an individual who turns from God.

SOON WE SHALL HAVE a brighter landmark, the beginning of a new era for these people. It starts with Saul, their first king, and is followed by a golden age under the leadership of David and Solomon. It was a united kingdom under God-fearing leaders.

As we travel on we come to where the kingdom is divided—Israel and Judah. Again the landmarks become darkened as a series of evil kings lead to the captivity of the nation. From here we next see the return of Israel, the rebuilding of the Temple, the rebuilding of Jerusalem. From this point on to the finish of the second leg we find these continued bright and dark landmarks on the scene of the nation Israel. We shall fly high to hasten over them. We are tired and our destination is in view for refueling and refreshment.

Our halfway point on this journey is the most modern and up-to-date airport we have seen. Long, spacious runways for safe landing; well-regulated traffic; clear communication from pilot to tower; concise landing and taxiing instructions; and best of all, excellent facilities for refueling, repair, rest, comfort, and excellent food.

We stay here as long as we dare, to enjoy all the comforts before journeying on. The meteorology department is the most complete, giving us a well-prepared bulletin on latest weather conditions. All equipment is of the latest type—modern beyond the fondest imagination. This point in our journey, this wonderful resting place, is Christ, the Son of the Living God. He is the Light of the World, the Bread of Life, the Water of Life, the Comforter, the Great Intercessor, the Model Sufferer, the Uplifted Saviour, the Victor over death.

After refreshing ourselves on the fountains of His mercy and feeding on the Bread of Life, we are now eager to continue this last leg of our flight. Even more eager than ever since we read the latest bulletin concerning our airport of last destination. It said, "Eye has not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Before take-off, we scan our chart for

check points on this last leg, and we notice multitudes of them, very closely situated along our course, so close in fact that navigation is hardly necessary. All we need to do is fly low, so that we shall not miss the beauty and grandeur of each landmark. We shall keep our color camera busy recording every possible scene.

We cannot list all of the outstanding check points, but here are some. The story of the birth of Christ, the fulfillment of divine prophecy, the miracle of a virgin birth. Next we see glimpses into His life and His ministry here on earth—His miracles, His sermons, His teachings, all grouped together into the greatest utterances of all mankind. Indeed, this is the most beautiful part of the whole trip, and we are tempted to circle around again to make sure we missed nothing; but we must hasten on.

NEXT WE COME upon a great event in history, in fact, so great that from this point on there emanate two roads for the traveler to take. This event is the death of Christ and His rising again on the third day to be the Victor over the grave. This is the focal point to which all men must come at some time during their stay on earth and make the decision which road they shall follow.

From our vantage point, we see these two roads winding off into the distance. One is a broad, up-to-date, multi-laned highway. The other is narrow, but oh, so straight. At this point we advance the throttle and climb a little higher into the sky to broaden our horizon, so we can see where these roads lead.

We look in the direction of the super highway, and way off near the horizon we see it disappear into a black void—cumulonimbus, or stormy, clouds. To a pilot, the storm area and high peaks mean al-

most certain death. As we look in the other direction, along the narrow way, we see it points like an arrow to a source of bright light. There are no mountains, no storm, but blue sky and seeming perfection. To the pilot it means CAVU (ceiling and visibility unlimited).

To make sure of our observations, we call into the radio range station at the junction to verify what we see from our vantage point. The answer comes back over our earphones: "Broad is the way that leadeth to destruction, and many there be which go . . . and narrow is the way which leadeth unto life, and few there be that find it."

With this answer to verify the information we received at our last airport, we acknowledge our flight plan, and continue our flight on into the ever-shining, bright light we see beyond.

As we look at check points along the way, we see the founding of the Church, the founding of missions, the spread of the Church to all nations and peoples, and its growth on down through history.

But now, ahead, we see clouds below us—few at first, then more and more, as we try in vain to see the check points on the earth and continue our contact flight. Here and there we get a vague glimpse into the future, but very dimly.

At first we are alarmed and begin to worry, but we soon realize that we merely have to tune our receiver louder to the radio beam. As we do so, and hear the loud, clear hum of the "on-course" signal, we sit back with a smile on our faces and a peace in our hearts. Even though we cannot see into the future, we are attuned to the radio transmitter of our point of destination, which is direct from the throne of God. We listen carefully to the clarion voice from the earphones: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Now we are glad that these low clouds have dimmed out the imperfections of man. We do not care to look into the future as long as we are assured of reaching our final airport by this easier and more sure method of constantly consulting our chart and listening for the strong on-course signal from the final radio range station. We can sail through clear blue skies without depending upon check points on the ground. They are covered over with the snowy clouds below, while we enjoy the sunshine of His love above.

And so we near the end of our flight through the Bible. What to many people is a chartless wilderness is to us a fascinating country over which we fly with the aid of an infallible chart.

With the chart in mind, the next time we pick up our Bible to read we will know just what leg of the flight we are on and where we are going. Studying the Bible won't be a meaningless duty but a profitable privilege.

What Were Their Jobs?



A YOUTH SUPPLEMENT quiz by Leda Pennington
Below are the names of ten Bible characters. Can you match each man with his job? Score one point for each right answer. Score of six, good; eight or more, exceptional.

- | | | |
|-----------|--------------------------|------------------|
| Cain | <input type="checkbox"/> | 1. Hunter |
| Matthew | <input type="checkbox"/> | 2. Farmer |
| Peter | <input type="checkbox"/> | 3. Prophet |
| Paul | <input type="checkbox"/> | 4. Herdsman |
| Zechariah | <input type="checkbox"/> | 5. Soldier |
| Nimrod | <input type="checkbox"/> | 6. Priest |
| Amos | <input type="checkbox"/> | 7. Fisherman |
| Isaiah | <input type="checkbox"/> | 8. Physician |
| Abner | <input type="checkbox"/> | 9. Tax collector |
| Luke | <input type="checkbox"/> | 10. Tentmaker |

Turn to page 75 for correct answers.

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No. 5 "The Love Of God," "If We Never Meet Again."
No. 6 "I Won't Have To Cross Jordan Alone," "I've Been Listening."
No. 7 "I'm Winging My Way Back Home," "In The Garden."
No. 8 "A Beautiful Life," "Keep On The Firing Line."
No. 9 "When He Calls I'll Fly Away," "The Old Rugged Cross."
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Big Little Words

▶ ▶ ▶

By Max J. Reich

THE RIGHT USE of small words is one of the greatest tasks of life. What are the big things of life? God—Man—child—wife—love—sky—home—light—pain—death.

Our Lord spoke mostly in monosyllables. That is why the common people heard Him gladly. Take the Beatitudes in Matthew 5. We have there 119 words; 90 of them are only one syllable! But how appealing; how gripping! I will cite three.

The first of them is the word "God." Infinity in three letters! No word is more important.

Some never pronounce the word. They banish it out of their thoughts. They are not immoral—not even irreligious; they are non-religious. They have politely bowed God out of their lives.

Leave out God, said a wise man, and speech becomes mere chatter, "a tale told by an idiot, full of sound and fury, signifying nothing."

Some use it as a profane oath. It frequently serves as a sign of mental vacancy—a refuge for lazy and feeble minds. Byron said, "He knew not what to say, and so he swore."

Many pronounce "God" as if He were a million miles away. Jesus taught men how to say God. Not with craven fear, but with eagerness of affection, with love, as a child speaks of his dear father.

The second word is "I."

This is one of the hardest words to

pronounce right. It is a most troublesome word. It is difficult to know where to put it.

There is mystery in it, the very pivot of our speech. There are pitfalls. Some shout it in your ears—they are egoists. Others whisper it—they have a morbid inferiority complex.

It is a great moment when the child begins to say "I." Professor Fichte, the great German philosopher, gave a dinner to his friends when his little boy first said it. It marks a milestone—the birth of the soul—of the personality.

Then comes "I ought"; "I can." Some people's religion is "I-anity"—they are egocentric people (see Rom. 7). It ends in wretchedness. Jesus taught us to enlarge the I into we. "Our Father who are in heaven..."

The third word is "they."

It is impossible to reckon the harm the wrong use of the word "they" has caused. People who want to escape responsibility say "they."

It is often a snobbish word. "They!"—they do not belong to us! "They" do not speak our language. "They" do not fit into our set. We say "they" of other races, those with other skins.

When we go to Christ for teaching we get a new vision. The "they" are then a part of "us." "We are all one man in Christ Jesus," is the character of the new society which He founded and still inspires.

NEW CHORUS OF THE MONTH

I Know I Am Free

F. W. D.

FLOYD W. DEWITT

Glo-ry to Je-sus! I know I am free; Glo-ry to

Je-sus! He car-eth for me; He came down from a-bove to re-

veal His great love—Glo-ry to Je-sus! for I know I am free.

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One may represent many

but here are the rules

for correct CHALK ILLUSTRATION

By James F. Harrison

SOMETIMES, in drawing, it is necessary to use just one object to represent more than one of the same kind. The reason is that you want your drawing to be as large as possible, and the amount of available space on your paper precludes drawing more than one object.

However, if more than one object of the same kind is drawn, it is best to use the exact number given in the scripture under consideration.

Two exceptions to this rule are presented.

In the case of Pharaoh's dream, as illustrated in figure one by the fat-fleshed kine (cattle) and the lean-fleshed kine, even though two animals have been drawn, there is a distinct purpose. One represents the seven fat-fleshed kine, and the other the seven lean-fleshed kine.

As far as the frogs are concerned, in figure two, the fact that two have been drawn to depict the innumerable frogs in the plague on Egypt is permissible. Here the two frogs identify the plague as being the second of ten poured out upon the land.



Figure 2

The sketches which appear with this article were submitted by students, and were not necessarily original with them.

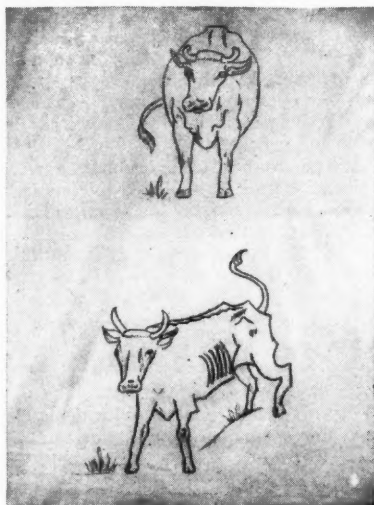


Figure 1

FULL PROVISION FOR EVERY NEED

By S. Maxwell Codger

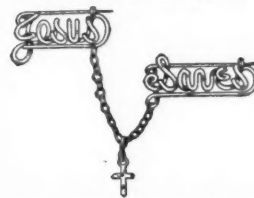
When the Lord is our Shepherd, we shall not want (Psalm 23):

- | | |
|--------------------------------|----------------|
| for rest | "lie down" |
| He sees our weariness | |
| for refreshment | "still waters" |
| He satisfies our thirst | |
| for restoration | "restoreth" |
| He understands when we sin | |
| for counsel | "leadeth" |
| He knows when we need guidance | |
| for companionship | "with me" |
| He feels our loneliness | |
| for comfort | "comfort" |
| He soothes our heartaches | |
| for provision | "a table" |
| He ministers to our hunger | |
| for power | "anointeth" |
| He gives of His Spirit | |
| for anything here | "my life" |
| He goes with us all the way | |
| for anything hereafter | "forever" |
| He takes us home at last | |

What Were Their Jobs?

Correct answers to questions on page 73. Cain, farmer. Matthew, tax collector. Peter, fisherman. Paul, tentmaker. Zacharias, priest. Nimrod, hunter. Amos, herdsman. Isaiah, prophet. Abner, soldier. Luke, physician.

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What If You Aren't Beautiful?

(Continued from page 71)

to us. The love of God from within produces love for those without. Friends often are insurance against the ravages of loneliness and insecurity.

Another person equally desirable is known as being particularly alert and keenly interested in life. When she meets you she looks at you as though she thought you were a real person. She probably remembers your name right off. She loves people. She loves the Lord. He has done great things for her. She wants to win others to Him. She wants to stand by in time of need. She may frequently have to put aside her own desires in order to do the thing at hand, when that may mean loss or sacrifice to herself but profit or pleasure to another. This pays dividends in the end, however. As the good colored brother said, "Cast your bread upon the waters, and it will come back to you with butter and jelly on it."

She is the kind who "goes places and does things." Everywhere, in all phases of life, industry, the professions, the

church, employers and Christian leaders are looking for the young person with personality, the ability to get along well with others, the one who meets difficult situations wisely and who will be faithful under pressure. They are looking for those who have ideas and who are willing to work hard to put them across. The women of our day have quite gotten away from the old idea of sitting in a corner "sewing a fine seam" and merely waiting for Prince Charming to come along. They are in the forefront, doing things in material as well as spiritual ways.

This girl takes her place of responsibility, being efficient, though not officious. She does a job which perhaps a less ambitious person has scorned. The keenest sense of satisfaction comes from a task well done—through a goal accomplished.

"He that winneth souls is wise," and no greater joy can come to one than that which comes through pointing another to the Lord. And joy brings its own special beauty to the plainest face. After all, to glorify Him, to win some for Him (winsome for Him!), to "let the word of

Christ dwell in us richly in all wisdom," and to make the load a bit easier and brighter for those about us, this is fundamental to making one truly beautiful. It may be trite, but nonetheless true, "Only one life, 'twill soon be past; only what's done for Christ will last."

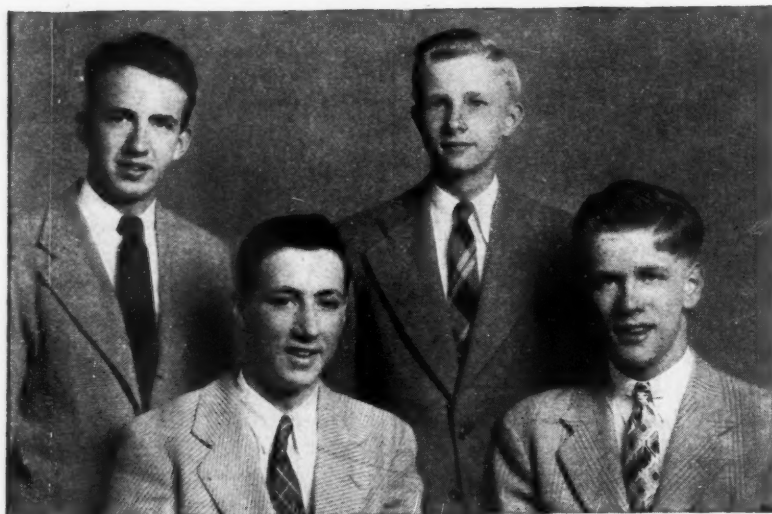
YOU PROBABLY have known girls like that—girls who are not indifferent to the natural desire for a Prince Charming, but whose chief desire is to live out and out for the Lord Jesus Christ, and who possess an unusual graciousness and charm by so doing.

The mention of Prince Charming reminds us that there may be vital connections here. Are you ever tempted to feel that he might pass you by if you haven't that sparkling physical beauty which you think he seeks? We have been talking about the true loveliness of Christian character and some of its obvious manifestations. If he seeks not these things but seems to look for the more glamorous type of beauty and mere physical thrills, is he your kind? Your kind of man is looking for strength of character as well as beauty. He is looking for something more enduring than prettiness, which is apt to fade with the years, if he is to be the kind of man you want to be the father of your children—the type of fine strong Christian who will stand the test when life brings some unexpected crisis.

So if you haven't a pretty face and this fact bothers you, stop and take stock of yourself. The term personality may not be easy to define, but we all know what it means. You may not be able to make your face over, but you can by the grace of God and proper attention to it, change a negative personality to a more positive one. You may not have long lashes and a "peaches and cream" complexion, but you can by the grace of God and your own good efforts be the kind of person who does things and thereby makes a place for herself.

But suppose you are one who does have a pretty face. You too need to stop and take stock, for you, just as much as your plainer sister, need the same inner qualities if you are to be truly beautiful, "adorned the gospel."

Here's How Four Fellows Witness



Huddle Club members are (left to right): Hugh Gowman, Paul Rushton, "Whitey" Benson, and Augie Fry, all from Chicago high schools.

IT was back in 1945, along in October, at a regular Friday night social at the church, that the leader had all the interference he could take from two of the high school boys who were keeping the party pretty much out of hand. So he threw them out.

By Sunday they were feeling pretty bad about it, so came around to the leader to apologize. "Say, can either of you guys sing?" they were asked. "How would you like to get a couple of others and form a quartet?"

The quartet they formed was far from the best, but they began to work together, got such a kick out of it that they expanded to a sextet, then an octet. Finally, they picked the best four fellows and narrowed it down again to a quartet.

"Huddle Club" they call themselves now, and with their repertoire of negro spirituals and gospel songs they are invited everywhere to sing at missions, at young people's meetings, at rallies, as well as at their home church, Moody Church, in Chicago. Wherever they go, they get in a good word of recommendation for Jesus Christ.

"Whitey" Benson, first tenor, plays basketball at Taft High. Second tenor Paul Rushton attends Oak Park High, and his interests run more to model A's. Hugh Gowman, baritone, graduated from Wells High where he won the Most Valuable Player award on the track team for his speed in the 100 and 220 yard dashes. Augie Fry sings bass, and prefers baseball, which he plays at Senn High.

*"A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quick demand;
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"*

*"Then whence this word
say!"
'Friend, if the secret I disclose,
I have been dwelling with the rose.
Sweet parable! and will not those
Who love to dwell with Sharon's Rose
Distill sweet odors all around,
Though low and mean themselves are
found?
Dear Lord, abide with us that we
May draw our perfume fresh from Thee."*

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